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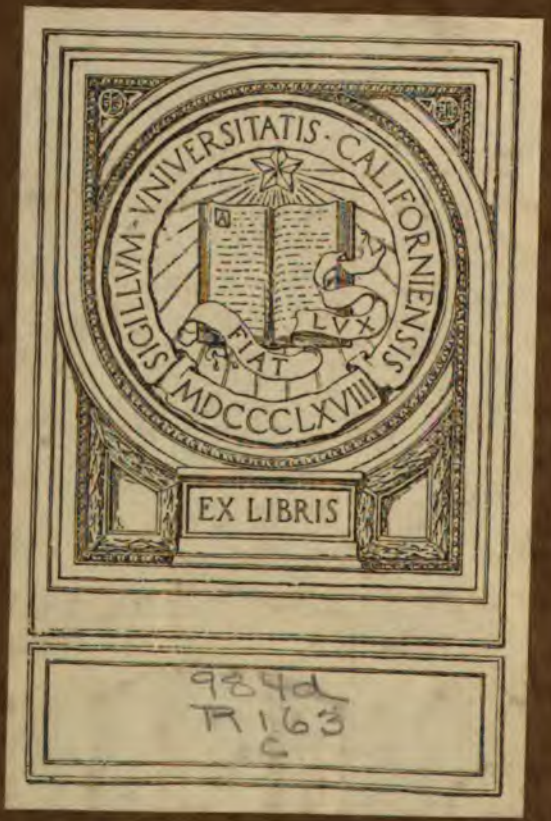
AND

VOCATIONAL ANALYSIS

JOSEPH RALPH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CHARACTER
AND
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CHARACTER
AND
VOCATIONAL ANALYSIS

How to find the niche in life in which you will be the most successful

A Course of Forty Simple Lessons in Vocational Adjustment

By
JOSEPH RALPH

THE PACIFIC INSTITUTE OF VOCATIONAL ANALYSIS
Los Angeles, California

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OPPORTUNITY

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

"Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again."

—*Walter Malone*

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PERSONALITY AND SUCCESS

What Is Your Long Side?

THERE is something in life which you can do better than anyone else on earth. There is a vocation, of some sort, somewhere, in which you can excel.

Everyone has some form of special ability, and those who become successful in life are those who have found a vocation in which they can capitalize that special ability.

We often hear the remark: "He's a good all-round man," and are inclined to consider such a person as being unusually capable. But if a person is of an "all-round" type, there is nothing in which he excels. To excel in anything implies a sort of *one-sidedness.*

All people who have become particularly successful have followed a vocation in which they have had an opportunity to excel in something or other.

Everyone has a long and a short side to his capacities; and the successful person is one who has found an avenue of expression for the capacity on which he is *long,* knows his short sides, and takes the necessary precautions accordingly.

General Grant was a military genius, but was practically juvenile in financial ability.

Charles Sumner had a wonderfully developed legal faculty, but could never get even the elements of mathematics straightened out in his mind. Professor Pierce of Harvard once remarked that he could never hope to make the simplest mathematical problem sufficiently clear to enable Sumner to apprehend it.

Shaler, the noted geologist and paleontologist, was similarly weak in this same respect. In this connection a humorous fact is on record. Shaler's mentor in geology and paleontology was Professor Agassiz, from whom, for a time, Shaler took great pains to conceal his shortcomings in mathematics; but one day Shaler discovered that mathematics was Agassiz's particular weakness also; after which he breathed more freely.

One of the greatest industrial organizers of the present time, and whose name is a household word, is pathetically infantile as regards general knowledge; and a certain corporation counsel is so short in financial ability that his wife will not rely on his judgment in the slightest degree in connection with the requirements of household finances.

In "All the Children of All the People," William Hawley Smith states the case of a pupil who could never memorize the multiplication table, but who amassed a fortune as an inventor and promoter. He also cites the case of a boy-prodigy who could mentally solve such intricate mathematical problems as this:

"If a quarter of a dollar is fifteen-sixteenths of an inch in diameter, and it is twenty-five thousand miles around the world, how many quarters, laid side by side, would it take to reach around the world?"

Although a prodigy in mental calculation, however, this boy was far below the average intelligence in many other respects.

Instances such as these are very common. A painter may be tone deaf, a musician may be color blind, a logician a financial failure, an engineer a hopeless organizer, a banker be totally lacking in political vision, and a person with a good rote memory be sadly lacking in reasoning ability.

Success in life will not depend upon a development of your short sides, but in an appropriate utilization of your long ones. If you therefore desire to get to the top of the social tree in the garden of life you must be able to bring your special abilities into action.

Whether it is medicine, law, engineering, retail business, general commerce, public life, or anything else, the big individuals in their respective spheres are those who have brought their long sides to bear on their vocational responsibilities. On the other hand: those who are not successful are those who have not taken advantage of this most important requirement.

If you have not attained the measure of success in life which you can reasonably believe

should be your share, it is probably because you have not been able to bring the long side of your abilities to bear upon your vocational problems.

Don't waste your time and dishearten yourself by trying to develop your short sides, but utilize your long sides. Remember that every specialist is a one-sided person. If he were not one-sided he could never be a specialist.

A great physicist may be an awful bore as an orator; a person who can move a multitude by the influences of his oratory may be a joke at mental analysis; a great judicial mentality can be atrociously weak in financial ability; a master's ability in engineering may be counter-balanced by a total lacking in logic; and thus, all of the way down the line, we will find that the great things of life are not accomplished by so-called all-round people, but by one-sided specialists.

The Urge of Life

There exists in all of us *a creative urge*, and which is always struggling for expression. This is *the urge of life;* the urge which is always impelling man onward and upward in his great evolutionary struggle.

The animal is satisfied if it can adjust itself to environment sufficiently well to satisfy its pressing demands for comfort; but man is not. No sooner does man master one environmental

complexity than he manifests an insatiable desire to *move on—to press forward.*

With man, the present is merely a stepping stone to something better. His urge is never satisfied. It is always reaching out from the known to the unknown. And this *has* to be; for when this urge ceases to struggle forward man dies. The restless energy of this urge is therefore the manifestation of life in man.

It is this urge which lies behind and beneath the molecular life of the cells which constitute the physical organization, and is the impelling spirit of the activities of the cells.

When this urge finds expression along constructive channels it carries the personality onward to great achievements in art, literature, science, commerce, industrialism, or some of the social spheres; for work, when thus expressed, is not labor, but is a joyous pastime. The very efforts thus expended have a regenerative influence.

The trend of this urge for expression is never the same in any two individuals; for no two people possess similar characteristics; in some way, however, this inner force is always struggling for expression.

When this urge is recognized, and its energy finds a satisfying outlet along constructive lines, it is possible to achieve great things; but when it is stifled, the personality drifts around aimlessly in the back-waters of life.

When a person is a round peg in a square vocational hole the personality is virtually *split.* This is because the inner urge tries to flow in one direction, while the consciousness, guided by environmental influences, is struggling towards some other goal. Under such conditions the inner friction which is generated results in a very serious dissipation of energy.

If you hitch your efforts up in alignment with the inner urge, you will accomplish great things; but if the self is split, with the inner urge pulling one way and the outer self pulling another, the individual cannot hope to get very far, for he is cleft in twain.

The urge of life consists of *energy.* Energy implies *motion.* Motion demands *a sphere of expression.* Consequently, no matter whether the inner urge obtains an outlet of a socialized and constructive character, or one which is undesirable and destructive, it will always be insistent for some form of expression as long as life lasts.

All of the great achievements in life have been accomplished through a rightful harnessing of this tremendous force which is inherent in all mankind. In the aggressive, well-poised, creative personality, we see this wonderful urge operating at its best; in our asylums and sanatoriums we see its influences in their tragic worst.

It is a principle of Nature that the influences

which conduce to the greatest good when rightly utilized become the most destructive when they break out of bounds and go on the rampage. In the tremendous energy bound up in the psychical urge of the individual we have a significant illustration of this great principle; for this inner urge typifies *energy*. And if we use that energy intelligently it will carry us on to great accomplishments; whereas if we do not harness it rightly it can shake the personality to pieces.

The secret of happiness is *work;* and the secret of successful work is to find the thing to do for which you are best fitted.

Don't work to live; live to work.

Find Your Sphere

Everyone has a special sphere of vocational adaptability.

If you have found your vocational sphere you are both successful and happy; whereas if you are a vocational misfit you are both unsuccessful and miserable.

The first requisite for attaining success in life is that of finding one's particular sphere.

In order to succeed in life we have to master environment; and all work, all efforts, and all strivings are aimed at that purpose. Whether we are able to adequately accomplish that purpose depends upon whether the inner urge is brought into adequate requisition, or is working at cross-purposes.

Environment is not conquered by so-called will power; nor by courage for that matter. Both of such terms imply a struggle between the two parts of the self; a struggle in which the outer self strives along one channel of effort while the inner urge is intuitively seeking an expression in some other direction.

Great accomplishments in life are not attained by attempting to force the inner urge in a direction which is distasteful, for all such efforts can only result in internal friction. We cannot hope to master environment unless we are able to bring a whole self to bear on our problems; and in order to do that we must find a sphere where the daily efforts will be in alignment with the inner trends.

All forms of work are efforts at mastering environment, no matter whether it consists in laying bricks, discounting letters of credit, or doing original research work in the laboratory. And if you have not found your sphere you are a misfit; and misfits are necessarily inefficient.

Most of the difficulties of life, the frictions, the distasteful struggles, the constant failures to achieve one's objectives, result from the curse of being misfitted. For that matter happiness and unhappiness can be largely measured from that standpoint. Nine out of ten people live, struggle, and eventually fail in life, because of this blighting curse of being misfitted.

The bulk of society is composed of misfits.

In medicine, law, the various engineering branches, and in the other lines of effort, the standard of efficiency is pathetically low; and all because of the fact that the average person has not been taught to make a serious effort to determine his or her particular vocational adaptability.

I recently met a young man who had just completed his sophomore year at one of our leading universities, and I asked him to state the thing or condition which impressed him the most strongly as a result of his university life up to the present. He said that the most bewildering thing to him was the fact that it seemed that the average student had no definite vocational objective in view. Yet the university is supposed to give the young person the higher elements of training to enable him or her to fill a vocational niche to the highest efficiency.

Education and training are essential to mental efficiency; but all of the education in the world will not make a person efficient if he is vocationally misfitted.

Everyone has some form of special vocational adaptability.

Mental Ignition

In order to succeed in life the personality must have strong mental ignition. Everyone must have an *interest-object.*

Have you ever realized that you can never

fight for anything for which you have no interest? Our attitudes and actions revolve around the principle of whether a thing interests us.

Everyone in the world is always striving to reach something, or to be released from something, so that happiness and interest walk together on one side of the road of life, while misery and dislikes are paired together on the other side.

Without interest in something or other life would be a tread-mill of deadening drudgery; and the only difference between the happily-successful person and the miserable failure can be summed up in the one word *interest.*

A person can be happy in a dungeon if he is permitted to find a vent for his interest-urge; but no matter who the person may be, nor how he is situated in life, if he has no interest object he is mentally nerveless.

No matter how good an engine a person may have in his automobile, if the ignition system is faulty a great loss of power must result. And unless a person has some worth-while objective towards which he is striving in the daily efforts he is not really living; he's just existing.

Everyone can do something or other a little better than anyone else on earth; consequently everyone has an interest-object of some sort—somewhere. And if one hopes to succeed in life he must identify that object, and direct his efforts in that direction.

Interest is the ignition system of the personality, and is the driving force for achieving great things. This is the influence which, when brought into requisition, knows no obstacles, recognizes no barriers, ignores difficulties, is oblivious to hardships, is undaunted by adverse influences, and rises victoriously above unfavorable conditions.

No matter what you are doing, nor how seemingly difficult your present environment, the first step towards an adjustment of things is to know just what you *want* to do. You must find your interest-object. You must get your mental ignition flashing reliably.

What was it that stimulated Columbus, in face of mutiny among his crew and disloyalty among his officers, to keep on sailing in the direction of the setting sun until the coast line of a new world rose up before his vision? Why did Peary keep on trying to reach the North Pole until he finally attained his desire? Why does Edison lock himself up in his laboratory and work for eighteen and twenty hours at a stretch, persistently following the quest of some electrical or mechanical problem? What is it which so strongly impels a person to push on doggedly towards a particular goal with a determination which becomes more and more stimulated by obstacles? Cannot you see that the secret of it all can be summed up in the one word *interest?*

It makes no difference whether we consider

the more or less spectacular instances of great achievements, or the experiences of a more humdrum nature, the secret of the driving force which carries the individual onward to consistent success is one and the same—*interest.*

What people call 'will power' is merely a directing of one's energy in a direction which is in alignment with the trends of the inner urge. *The first requirement to success, therefore, is to find your interest-object, and then to effect an adjustment between your abilities and your environment.*

JOSEPH RALPH.

Long Beach, California,
August, 1923.

CHARACTER AND VOCATIONAL ANALYSIS

LESSON 1

OUR RACIAL STRAINS

INTRODUCTION

IF you are engaged in a profession which you like, you are either a success at it, or else are on the high-road towards it. On the other hand: if you are doing something which you do not like, then you are a misfit; and most misfits are failures.

There is no such thing as chance in the whole realm of Nature. There is a cause for every thing. Consequently all of our likes and dislikes are the result of definite causes.

This means that if William Jones dislikes buying and selling, but is keen on analytic research, or John Black feels like a caged tiger when compelled to put in his time at some kind of routine work, but becomes a transformed individual when given an opportunity to display initiative, then there are definite underlying causes for such likes and dislikes in the mental and psychical constitutions of the aforesaid Messrs. Jones and Black.

Of course, that which we have just said is, after all, little more than an emphasizing of the obvious. Everyone has likes and dislikes, and everyone is aware of the fact. But the trouble is that most people are quite content to leave the matter at that, and make no attempt to ascertain why those likes and dislikes exist.

If the average person ever thinks about such things at all he probably dismisses the subject from his mind with the conclusion that it was simply the result of chance. He thinks that such and such events 'just happen'; and with that mental verdict he is quite content.

No! there is no chance. Nothing just simply 'happens.'

Immutable laws govern every form of natural phenomena. Consequently if a person is trying to accomplish work for which he has no liking, he is directing his energy along lines which are out of harmony with natural laws. And everyone who is misdirecting his energy in such a manner is at cross purposes with Nature, and is going to be worsted in the struggle.

We contain within us certain influences which were born in us, and which live in the very molecular structure of our blood corpuscles. Those influences are the memories of our racial past. In our psychical characteristics we carry the evidences of the trail which we have covered in our long evolutionary journey.

It is that psychical message, handed down to

us in the form of ancestral tendencies, which constitutes, to a large extent, the foundation of our personal likes and dislikes.

Come with us now on a mental sight-seeing trip, away from our highly complicated social conditions, and as far back into the history of the race as there remain any authentic records —away from conventionalities and delicately balanced social structures, even back to a time when Europe was little better than a jungle.

Here we find, at a period approximating ten thousand years ago, a race of people who were tall in stature, lithe of build, fair-haired, blue-eyed, and with a skull which was high, long, and of medium width.

Such was the *Nordic.*

And that height of skull and type of build made the Nordic an ambitious adventurer, longing for fresh scenes. And in reaching out to satisfy that impulse he manifested the inherent characteristics of the fighter and the governor.

The Nordic lived in the north-western part of Europe, up where it was cold, and where the uncompromising climatic conditions made a life of activity imperative. But a time came when he wanted to reach out; and he did so.

Easterly and southerly this tall, blonde, high- and long-skulled adventurer pressed his way, until he even reached that part of the world which is now called India, establishing during his long, wide, and conquering course such

Mediterranean civilizations as those of Egypt and Palestine, and such Asiatic nations as Persia.

But this north-west European adventurer did not thrive well in the hot south-eastern countries he had conquered; so that the farther removed he became from his invigorating homeland, the more he deteriorated, and so much so, that a time arrived when he actually became an inferior in the very land he had previously conquered.

There then occurred one of those great resurgent movements which have characterized man's racial restlessness. From out of that wild, barbarous part of Asia there flowed back towards Europe the tidal wave of an aggressive horde which swept all before it. Back over what is now Asia Minor, across the historic Bosphorus, right up into the very heart of Europe the invaders pressed, until they came up against the undiluted Nordics—who held them.

These Asiatic invaders were a race of bullet-heads. They were dark-eyed, dark-haired, short and stocky in stature, and had a low, short, and wide skull. They were primitive in social characteristics, and recognized only one form of authority—that of force.

On this race the term Alpine has been bestowed.

All of this happened a long, long time ago.

And the period over which this great drama was enacted was naturally lengthy—as compared with one's individual life. Nevertheless we are going to show that there is not a white person in the world today but who carries within him some of the records of those ancient racial struggles. We will show you, too, that in our psychical constitutions the vestiges of the spirit which swayed those ancient peoples exist within us now, and constitute the roots of many of our trends, and consequently are responsible for many of our individual likes and dislikes.

The bullet-head came into Europe, and stayed there. With him the experience was different from that of the Nordic in Asia, for as his original stock became affected by racial intercourse, and his constitutional characteristics accordingly modified, he grew stronger instead of deteriorating; and so, in course of time, became one of the basic factors in the European racial stock.

When the fair-haired Nordics pushed southerly and easterly on their aggressive course of colonization, it was naturally the most virile who traveled farthest, and consequently the civilizations which they left behind along the eastern shores of the Mediterranean were of the more pacific element. These were the types to whom the call for domestic life was stronger, and who were therefore of a more peaceful disposition.

In course of time, however, these Mediterranean nations developed their own distinctive national characteristics. They assimilated their environmental influences very pronouncedly and, in turn, became themselves assimilated by their environment. Eventually they constituted a racial stock in themselves, to which became applied the term *Mediterranean.*

As noted, these Mediterraneans were modified Nordics, and preserved many of the characteristics of that race, such as, for example, a high and long skull, but which was more narrow than the Nordic's. They were also trim of build, but slighter and shorter. Their greatest distinguishing difference, however, was in the color of hair and eye, for darkness of hair and eyes, together with an olive-tinted skin, has become typical Mediterranean qualities.

In commencing to study the genesis of our racial characteristics we thus find that the earliest revolve around three basic stocks, the Nordic, the Alpine, and the Mediterranean. A summarization of the respective qualities of which are the following:

The Nordic had a skull that was high, long, and of medium width. He was tall, lithe of build, blue-eyed, fair-haired, and of an aggressive, restless disposition.

The Nordic was not a fighter for the sake of the experience. He simply took fighting as a necessary incident. He felt that his ways of liv-

ing and his view-points of life were better than those of other people, and that if other people happened to have views of their own on the matter, well, then in the Nordic's estimation, they showed mighty poor taste. He was a benevolent assimilator whenever possible, but if this attitude of compromise happened to prove inadequate to meet requirements, he had no objections whatever to utilizing a little forcible persuasion.

The Alpine was a bullet-head. His skull was low, short and wide. His hair and eyes were dark, and in build he was short and stocky.

The Alpine was not a diplomat—in the sense in which the term is now understood. He knew little of the usages of an evolved society, and cared less. If he wanted anything he took it. And if there followed any dispute about the matter, his first recourse would be the club.

There was only one form of argument which the Alpine was capable of understanding, and that was the language of force. If anyone happened to be successful in hitting him over the head before he could get his own club into operation, he would appreciate the matter very much indeed.

The Mediterranean was a peace lover. He cared more for the simple life than for conquering worlds and incidentally getting into frequent hot water. His skull preserved much of the Nordic's shape, but was more narrow, and which

characterized his peaceful disposition. He was short of stature and slight in build, consequently he was not overmuch enamoured with hard physical work. He preferred to sit down and have his work brought to him.

SUMMARIZATION OF LESSON 1

There is no 'Chance' in any phenomena of Nature.

Our likes and dislikes in relation to vocational requirements are largely based upon racial heritages.

The basic racial European stock consisted of the Nordics, Alpines, and Mediterraneans.

The Nordic was fair-haired, blue-eyed, tall, lithe in build, and had a high, long and medium-wide skull. He was aggressive, restless, and an adventurer.

The Alpine was dark-haired, dark-eyed, short, of stocky build, and bullet-headed. He was of an inferior social development, and appreciated only the law of force.

The Mediterranean was dark-haired, dark-eyed, medium-short, slim in build, and had a high and long skull like the Nordic, but which was much narrower. He was a peace lover.

LESSON 2

OUR RACIAL STRAINS

The Adventurer

SOMETIME someone will write a complete story of man's racial history in popular form, and when that is adequately done the result will be more absorbingly interesting than any 'best seller' as yet published. Incidentally, also, such a story will be very illuminating from the standpoint of the psychology of character.

In the present series of lessons, however, we are not aiming at telling a story, but are trying to show from whence William Jones and John Black derive their respective vocational tendencies. We will endeavor to show why the former may be a failure as a salesman but a great success at research work, and why the latter is as miserable as the day is long if tied to some form of card-index routine, but who becomes skittishly juvenile as soon as he is given scope for exercising his initiative abilities.

When the Asiatic intruder found that he could not push his wedge-shaped invasion clear up to the North Sea, he was content to leave things as they stood. He therefore 'married and settled down.'

But he did not confine his nuptial adventures to his own tribe. On the contrary, he com-

menced to intermarry very energetically with his Nordic neighbors on the west and north, and also with his Mediterranean friends on the south and east. And, of course, as two sides are necessary to such forms of intercourse, it is to be assumed that both the Nordics and the Mediterraneans carried their marital adventures into the territory of the Alpines in a spirit of frank reciprocity.

In course of time, therefore, this reciproçal racial assimilation changed the whole condition of things. The Nordics, Alpines, and Mediterraneans disappeared as distinctive races, and gave birth to other mixtures. Thus the intermingling of the Nordics with the Alpines produced the Teutonics. A blending of the Alpines with the Mediterraneans developed the Latins; while a reunion of the original Nordics in the North West, with the westerly types of Mediterraneans, resulted in creating the Anglo-Saxons.

The original Nordic was a restless adventurer, the Alpine was a bullet-head, while the Mediterranean was a peace-lover. Consequently in the Anglo-Saxon, the Teuton, and the Latin, we will find these basic racial characteristics prevailing in direct ratio to the extent to which the original strains prevail.

We will first consider the Anglo-Saxon.

The Nordic was tall, broad-shouldered, clean-limbed, fair-haired, blue-eyed, and had a high, long, and medium-wide skull. He was of a rest-

less, adventurous disposition. He was always looking for fresh worlds to conquer, and sometimes conquered more in a temporary way than he could manage to keep in that condition. He liked his own hearth and fireside, but in a way peculiarly his own. He liked it so well, in fact, that he wanted everyone else to copy his own method of enjoying things. And if any party of the second part manifested any reluctance about embracing the Nordic's ideas, that gentleman always stood ready to enforce his argument by physical means of a very forceful character.

The Mediterranean cared more for minding his own business than trying to manage the affairs of other people; and if there was anything on earth which he craved for more than anything else it was that of being left alone. As far as he was concerned he was content to let other people go off on world-conquering trips, providing the belligerents did not happen to select his vineyards as a battle-ground, or take it into their heads to commandeer his plow-oxen or his milch-goats.

In physical characteristics the Mediterranean had a high and long skull like that of the Nordic, but it was narrower, and in other ways he presented distinctive features. He was dark-eyed, dark-haired, olive-skinned, and short in stature; but in trimness of build he also resembled the original Nordic.

Saxon is brilliant he is generally something else—probably Latin.

This does not mean that the Anglo-Saxon does not incubate brilliant ideas; he does. For that matter his powers of mental visualization are wonderful. But he has a weakness for taking everything in a very matter of fact way. He has a keen sense of appreciation, but likes to take his time at it. He likes to hurry everyone else on earth, but positively declines to permit anyone else to return the compliment.

He has a very pronounced sense of humor, but it is of a particular variety.

In all of which it must be remembered that there is no pure type. There is only one pure type of individual in existence, and that is one towards whom we all may be inclined to turn up our aristocratic noses, viz., the primitive amœba. And if anyone wants to come into contact with any really 'pure' type of ancestor, it will be necessary to carry the investigations back to the dawn of life on this planet, and perhaps even farther than that. But that would be far enough for the sake of present purposes.

We are all racial mixtures and compositions of types. And when we use such terms as Anglo-Saxon, Teuton, Latin, etc., we are simply dealing in generalities after all.

Nevertheless, classification of some sort is imperative in order to visualize an orderly concept of conditions; and although in the every-

day life we rarely encounter simple types, we find that everyone presents in his or her characteristics some combination of the racial stock which we are here considering.

In height of head over the ears the Anglo-Saxon betrays his ambitious aggressiveness, while height over temples at the same time indicates the development of visualizing ability. It is this happy combination which makes the Anglo-Saxon a respected individual even when he is aggressive, for he possesses the faculty of mental vision. He can initiate. Then in length of head he shows a great ability for understanding other people; for in spite of his aggressiveness, and desire to dominate, he is a humanist. In this lies his great strength.

Although inclined to over-ride, he is idealistic, has a high sense of justice, and possesses wonderful self-control.

We have called the Anglo-Saxon type the adventurer, and that is what he is: He is a trail blazer. Although the contour of the earth has been mapped out in geographical detail, and steamships, airplanes, the telegraph and radio have virtually eliminated national frontiers, so that the rough places of the earth have been made plain, the sphere for the adventurer exists as strongly today as ever, for in the realms of commerce, industrialism, original research, and scientific exploration, the vista beckons to the present-day adventurer just as did the more sim-

ple conditions to our primitive ancestors. Conditions have changed, but impulses remain unaltered.

He may not know it, but when John Black kicks over his traces in the routine work to which he had been sentenced, grasps a sample case and goes out to let all and sundry know that he is selling the best thing on earth, he is simply manifesting the socialized instinct of his primitive forebears.

And that is what everyone does—if he wants to be successful.

We must follow the call of the inner urges.

SUMMARIZATION OF LESSON 2

The Anglo-Saxon is a blend of the Nordic and the Mediterranean.

The Teuton is a blend of the Nordic and the Alpine.

The Latin is a blend of the Alpine and the Mediterranean.

The Anglo-Saxon is an adventurer. He is restless, aggressive, energetic, courageous, and a lover of variety.

He is ambitious and dominating, but is very humanistic and idealistic. He is consequently able to get along well with his fellows.

He is not thorough, and lacks endurance, but is very persistent.

He has a high sense of justice.

LESSON 8

OUR RACIAL STRAINS

The Organizer

THE term *Teuton* is popularly considered as being synonymous with German, which, of course, is an erroneous conception.

Most Teutons are German, it is true; but all Germans are not Teutons by a long way.

The Prussians more closely approximate the distinctive Teutonic character than any other provincial; but even all Prussians are by no means purely Teutonic.

The term Teutonic, like Anglo-Saxon, must be considered from the view-point of general character rather than as representing an exact class.

When we say that the Teuton is a product of an intermingling of the Nordic and the Alpine, we are saying, in effect, that his head is a combination of those two racial stocks. Consequently we must expect to find that his characteristics are a blend of those two primal races.

Now the Alpine's skull was low, short, and wide, and constituted a far more primitive type than either the Nordic or the Mediterranean. Being low of skull, he was not ambitious in a social sense. His ambitions were largely restricted to desires relating to his immediate physical wants.

When the Alpine's Asiatic ancestors swept in wedge-shaped invasion clear up into the heart of that country which is now known as Europe, they were not actuated by any colonizing ambitions. They were simply impelled by utilitarian motives. Probably some Nordic adventurers, more than usually reckless, got cut off in an Asiatic excursion; and after the battle was over the thick-skulled Asiatics thought they would like to see from what sort of a country those fair-haired fighters came, and consequently crossed over to Europe for the purpose of satisfying their curiosity.

Now ten or fifteen thousand years is a comparatively short phylogenetic space of time; and as a vast part of Asia even at the present time is a treeless expanse, by no means living up to its traditional Garden of Eden state of verdure, it is not to be wondered at that when those savage hordes found themselves in the fertile valleys of the Danube, they felt that it would be to their best interest to stay where they were and settle down. They accordingly did so.

They liked what they saw, and took it. And that's all that remains to be said about the matter.

They did not bring any civilization with them into Europe, for they had none to bring.

They were utilitarians of a most primitive order.

As stated in the previous lesson, length of

head from the ears back indicates humanistic understanding; and as the head of the Alpine stopped very close to the place where his ears terminated, it naturally followed that that gentleman was not a diplomat.

Nevertheless the Alpine got on exceedingly well with his neighbors in his new environment; albeit, he was not renowned for his diplomatic qualities. The secret of this social success lay in the fact that the Alpine had a persuasive way of his own with which to effect an exchange of ideas.

The first thing which an Alpine did whenever he entered into a debate with his neighbor was to endeavor to kill him. And if, by some strange misadventure, he happened to be battered himself, he seemed to take it all as part of the day's work.

Evidently the Alpine was a philosopher of a very unique sort.

It would not be correct nomenclature to speak of the Alpine's head as being wide. Thick would be a better term.

For that matter his head was about as long in one direction as in another.

This thickness of skull gave the Alpine one very great asset; viz., driving force—energy.

He could hardly get tired if he wanted to.

Now we have seen that the Nordic had a high head, indicating great ambition and desire to dominate. Hence it will require very little

imagination to conceive of the infinite possibilities from the standpoint of character which a blending of two such types as these could furnish.

For example: The Nordic was adventuresome, but reckless. He also lacked sustained energy. On the other hand the Alpine had energy enough to supply two or three racial deficiencies. He had so much physical energy, in fact, that he became a better individual when he had become relieved of some of it.

There is, indeed, such a condition as having too much of a good thing; and that was the case with the Alpine's energy.

In general build the Teuton turns after his Alpine stock very pronouncedly, for although he is medium tall, he is of a consistently stocky build.

The chief cranial characteristics of the Teuton are the height of his skull over the ears, indicating aggressiveness, and width from ear to ear, denoting great energy. In addition to which he has great length of head from the ears forward, which indicates method.

From the ears back, the least said about the Teuton's qualities the better.

That would be a touchy subject with the Teuton if he possessed any faculty susceptible of becoming touchy—which is hardly the case.

The simon-pure Teuton (who does not exist, by the way), would not know what tears are

if he saw them. He would probably consider them a form of perspiration.

All of which is not the Teuton's fault, however. Blame it all on the shape of his head.

Although having the Nordic's height of head over the ears, the Teuton stopped at that, for at the temples he preserves the Alpine's strain.

That means that the Teuton lacks creative power. This is because of his inability to mentally pictorialize in an original way.

His imaginative processes are weak.

And as the Teuton's imaginative processes are weak, his ideals are inclined to be somewhat truncated. They may be good enough as far as they go, but they don't go very far.

But length of head from ears to the eyebrows is the Teuton's strong point. If he cannot initiate and create, he can imitate to perfection. If he sees a thing once it is his forever.

In width of skull the Teuton preserves the Alpine's wonderful energy. And when that energy is linked up with his great imitative ability, as indicated by length of head from ears forward, it makes that type an amazing 'mopper up.' In that respect the Teuton has the whole world beaten.

It is all buncombe to talk about the orderliness and method of the Teuton being the simple result of drilling and training. It is the other way about. He drills and trains because of his inherent qualities of orderliness and method.

It is peculiar with what wonderful ingenuity people will contrive to put the cart before the horse in many of their conceptions.

If the Teuton's head had been only half an inch or so longer from the ears back he would have become the ruler of the world long ago.

As things are, however, there is little danger of any such outcome, for just as surely as the Teuton builds up a stage of endeavor by means of his extraordinary organizing abilities, so surely will he knock it down again by his inability to understand his fellow men.

Many Germans are splendid salesmen. But it may be taken for granted that the last thing the most patriotic German would do would be to send out a salesman or representative whose skull betrayed the traditional Teutonic characteristics. He might as well commit commercial suicide in a more direct manner and have done with it.

And if anyone on earth has come across a successful salesman, or commercial representative, whose results are consistently good, yet who is short from the ears back, then up to the present he has kept very quiet about his discovery. As far as the present writer is concerned he has not as yet received any such intimation.

Broadly speaking, the working units of society can be divided into two classes: those whose duties bring them into direct contact with the public, and those whose occupations do not en-

tail delicate social intercourse. No matter what other favorable characteristics a person may possess, nor how high his general qualifications may be in other respects, if he is short from the ears back the farther he is kept away from direct contact with the public the better it will be for both himself and those by whom he is employed.

Don't run away with the idea, however, that a long head is all that is necessary in order to be a successful commercial representative, for we shall see later that there are many qualifying characteristics to be considered in all vocational requirements. This much, however, can be definitely said: length of head from the ears back is a primal requisite for any such responsibilities.

Nevertheless, some Teutonic characteristics are very admirable, and also extremely valuable.

As an organizer he is without a peer. And when an individual combines the good qualities of the Anglo-Saxon's with those of the Teuton's he will never be found standing in the bread line. For that matter, even at his worst, the Teuton will rarely be a patron of the soup-kitchen—unless he is in the trenches.

The Teuton is a worker.

SUMMARIZATION OF LESSON 3

The Teuton is a blend of the Nordic and the Alpine.

He is an organizer and a worker.

He is energetic and methodical.

His height of head above the ears gives him the Nordic's ambition, but his lack of height at temples renders him unable to mentally pictorialize, and consequently he is unable to create.

His great width of skull gives him tremendous energy, and the length of his head from the ears to the eyebrows constitutes great mental ability along imitative lines. He is therefore a great 'mopper up.'

He is short from the ears back, and therein preserves a prominent Alpine characteristic. Consequently the Teuton is sadly lacking in the ability to understand the feelings and viewpoints of others.

A German is by no means necessarily a Teuton.

There are qualifying factors to all racial characteristics.

LESSON 4

OUR RACIAL STRAINS

The Lover of Home and the Arts

THE Alpine never became really socialized until he became virtually extinct; and even so it seems that some of his primitive traits are liable to flare up here and there under unexpected conditions.

There were wonderful native qualities stored up in the skull and general constitution of the Alpine, but they required a tremendous amount of dilution for them to become socially acceptable.

The greatest influence in socializing the uncouth Alpine, while at the same time preserving his undeveloped social values, came from the Mediterraneans, who pressed up against him from the south and south-east.

Here a great combination came into effect.

On the one hand there was the bullet-headed Alpine, savage in instincts, primitive in actions, and undeveloped in social outlook; while on the other hand there was the high-, long-, and narrow-headed Mediterranean with his peace-loving tendencies.

Only the briefest of glances is necessary to visualize the wonderful possibilities from a blending of these two racial stocks.

It was the narrow-headed, peace-loving Mediterranean who contributed the greatest influence in eliminating the Alpine from Europe; and he accomplished that difficult feat by the comparatively simple process of absorbing the Asiatic intruder's general psychical constitution into his own.

Here we have one of the most remarkable instances of benevolent assimilation of which there is any historical record, and in which there became manifested an illuminating lesson in psychical regeneration.

The Alpine was virtually a savage. He was little else than a dynamo of physical energy and compressed primitive impulses. He had the mind of a child, the instincts of a savage, and the strength of an animal.

On the other hand, as previously noticed, the Mediterranean represented the more peaceful and home-loving element of the original Nordic race; and who was quite content for his more aggressive brothers to press on into the Asian deserts in their adventuresome exploits. To him (the Mediterranean), the fertile patches close to the sea shore appealed more strongly than transcontinental hikes menaced by hostile natives.

The one race, therefore, had an abundance of primitive power, while the other had cultural development. It is consequently not to be wondered at that when these two races intermingled

there was produced a type of people endowed with a remarkable versatility of endowments. And this is what occurred.

The blending of the Mediterraneans with the Alpines produced the Latins, and the Latins are the most versatile people on earth.

We have seen that the Teuton preserved the Nordic's height of head above the ears, but typified the Alpine in the shortness of skull from ears back. But in the case of the Latin directly opposite characteristics prevail as a rule. The Latin lost some of the height of head above the ears which the Mediterranean possessed, but preserved a measure of the Mediterranean's length of skull from the ears back.

This means that the Latin lost some of the Mediterranean's optimism and self-assurance, but preserved a good degree of the humanistic qualities of that race.

The reason why the Latins are so versatile is because they exhibit more combinations of skull shapes than any other race, for although they have lost some of the Mediterranean's height of head above the ears, they oftentimes preserve that race's characteristic length from the ears back.

The general width of the Latin's skull is medium wide, thus showing a preservative of the Alpine's energy; but his most distinguishing cranial characteristic is the uniform balance in height at both ears and temples.

Not being over-high above the ears, the Latin is not inclined to be a world-builder. He is not over-ambitious. He never becomes innoculated with ideas about going around the world with a view to taking up the white man's burden. On the contrary he possesses a strong propensity for minding his own business.

He is also of a peaceful disposition. That is to say: he is peaceful in relation to matters which do not concern him, or in which he has no interest. But if anyone is particularly anxious to dig up a first class scrap at any time before breakfast, all that is necessary to do in order to secure the desired accommodation is to jump over the fence into the Latin's back yard and commence to interfere with his domestic affairs.

If such an intruder does not get all the fighting for which he is hungering, then it must be because the inhabitant of that particular domicile happens to be a very sick man. And even in that unlikely event, if perchance there should be any Latin ladies around, the trouble-maker will very probably be supplied with a fair substitute in the way of a fight.

We have seen that the Latin is a humanist; for in the length of head we see his ability to understand others. But the Latin has another strong cranial feature, viz., in height above the temples.

The Latin is consistently high at the temples,

showing the possession of strong visualizing ability; and it is the fairly uniform height at both ears and temples which gives the Latin strong constructive qualities. He is creative.

The Latin is high enough above the ears to be socially aspiring, but not high enough to make him feel that if he does not get the exclusive job of running the whole earth that the people of the aforesaid earth will be the sufferers. On the other hand, although he is not sufficiently high above the temples to make him feel that he was born into this world to be the savior of mankind, he is high enough in that respect to be able to do some very practical visualizing.

In some of the Latin types there is evidence that the assimilation of the Alpine's characteristics has not yet become wholly accomplished to the best extent, for where the skull is inclined to be a little low, and somewhat too wide, we see here and there an outcropping of the primordial suspiciousness and lack of dependability of the Asiatic. But, taking things all-round, he is a type of wonderful possibilities.

Where the Latin has retained all the good qualities of the Mediterranean, and the desirable traits of the Alpine, and has managed to either shed or sublimate those which are not so admirable, a remarkable type stands forth: one which can do great things.

Sometimes we find the Latin engaged in

colonization, but when that is the case it is a foregone conclusion that those who started any such adventure were higher above the ears than the usual type. Furthermore it is equally certain that, unless similar high heads were sent to carry on the job which the former ones commenced, the colonization scheme in question must have proved a dismal failure. It would be easy to digress at this point and cite chapter and verse from some historical records; but, as previously stated, we are not writing history. We are just dipping down into the records of our phylogenetic past to see from what sources some of the roots of our personal characteristics have sprouted.

In build, the Latin lost some of the tallness of the Mediterranean, but preserved that race's bodily trimness; and as both Mediterranean and Alpine were dark-eyed and dark-haired, a blonde Latin would be as much of an anomaly as a white blackbird.

In this shortness and slimness of build we have a characteristic which fits in with the moderateness of ambition on the part of the Latin. Once in a while we may find a person short and slim in build engaged in some form of effort requiring great physical endurance; but in this case such an individual is either a victim of circumstances, or else there are some strong compensating factors existing beneath the surface of his racial complexion. Here,

again, we find that even the general physical build of the Latin operates against his ever being an adventurous trail blazer.

Although the sphere of art is not the exclusive preserve of any particular race, we nevertheless find that in the Latin that faculty is more strongly developed, and expressed in greater variation, than in any other race. The Latin is more of a home-lover than a colonizer, his artistic expressions are more profuse, he is a lover of home and the arts.

In conclusion we may say, however, that, in many ways, the Latin is still very much of an unknown quantity. Some of his racial roots trail off into Asiatic phylogenetic strata, and thereby go down and down into an indistinguishable antiquity; on the other hand the Nordic springs of his psychical heritages have by no means become dried up; he therefore reflects a wider ramification of possible characteristics than any other race. Furthermore we will find some of those characteristics outcropping here and there in all of the white races, the significance of which we will note later on.

After a while we are going to see that what we have said in this and the three preceding lessons constitutes a good ground plan by means of which you will be able to appreciate considerations pertaining to your individual interest. We propose linking up our vocational

likes and dislikes, and our environment adaptabilities, with some of the primal qualities which constitute the very vital life of our inner racial tendencies.

We hope to show you that there is a very good reason why Mr. A. takes a keen delight in sitting at a bench, with magnifying glass attached to one of his eyes, constructing a delicate piece of jeweled artistry, when the same sort of occupation would make Mr. B. feel like throwing his whole bench of tools out through the window, or at the head of his employer.

We hope to show you how to cultivate within you the germs of success and to sterilize the microbes of dissatisfaction, unrest, and misery which are the causes of your environmental inadaptability.

We hope to show you how to utilize an analysis of your vocational urge so that you can achieve the success for which you have so hungered.

SUMMARIZATION OF LESSON 4

The Latin is a mixture of the bullet-headed Alpine and the narrow-headed, peace-loving Mediterranean.

He is dark-eyed, dark-haired, short in stature, and trim in build.

The Latin preserved most of the height and length of head of the Mediterranean, but has the Alpine's width of skull to a large extent.

He is only moderately high above the ears, and is fairly high at temples; consequently he is usually well balanced between ideals and ambitions.

The Latin is not a good colonizer, but is domestic and social.

He is extremely versatile in the arts.

As the Mediterranean had a high, long and narrow head, and the Alpine had a bullet head, the Latin's skull is found in a variety of combinations.

Being slim of build as a rule he is not particularly fond of hard physical labor.

LESSON 5

HIGH HEADS AND LOW HEADS

ALL leaders and executives have high heads; but high heads do not necessarily imply leadership and executive ability by a long way.

An ambitious office boy once took advantage of a noon-hour recess to apply for what he considered would be a better job, and referred his prospective employer to his old boss for corroborative evidence as to his manifold virtues.

This old employer was somewhat taciturn, and on being asked over the telephone as to Johnny's character, he covered the question resourcefully by gruffly intimating that "He was good in parts and bad in parts."

In our general characteristics we all of us have a great deal in common with the old man's office boy. We are "good in parts and bad in parts." And in order to correctly appraise human character we have to take the good with the bad, for the more we learn about character analysis the more vividly we realize that disposition is largely a matter of compensations and compromises. In endeavoring to understand our own characteristics, and the characteristics of others, we must therefore be careful not to make hasty conclusions.

Height of head above the ears indicates ambition, thirst for power, a desire to dominate and to lead; while height at temples indicates ideals, reverence, and power of mental visualization.

With these few bald facts as a guide, a glance at the side of an uncovered head will reveal the basic factors governing that individual's view-point of life and the world in general.

Because a person is high over the ears, and consequently wants to govern, it does not necessarily follow that he is fit to do so. Then again: although height of head above the temples implies visualizing ability and the possession of ideals, one must not conclude that these ideals are always admirable and practical. All notable leaders, however, have heads which are high above the ears; and all leaders who have been both great and good have been high over the temples as well as above the ears. That much can be accepted with assurance.

The head which is high at temples is restless. Such a person must have a sphere in which he can manifest action. He is not a sitting-down man. He is a mover, will therefore see more than the person who moves around in a small radius of action, and must consequently be able to adapt himself to changing conditions with facility.

The person with a head that is high above the ears is a climber. And although in his climb-

ing efforts he may get some nasty falls, and may often climb higher than some of his other abilities would warrant, the fact remains that a person with that characteristic is always reaching upward. He is like a creeping plant. No sooner does he get located in one place than he attempts to rise to still more lofty altitudes.

The climber is the sort of fellow who puts advertisements in the want columns of the newspaper seeking an opportunity where certain abilities (more or less modestly hinted), can have swinging room, and where there is opportunity for advancement.

As a rule a person of this sort is not heavily weighted with any over-load of modesty. He is very glad if his manifold abilities are appreciated by those with whom he comes in contact; but if there should be any unfortunate oversight in this respect on the part of an unappreciative populace, our friend with the high head is by no means reluctant to light his own candle or blow his own trumpet. He is usually the type of person who has taken due notice of the injunction recorded in Matthew 5:15, and tries his hardest to live up to it.

On the other hand: the head which is low above the ears gives us opposite characteristics. He is the individual who loves to go around in a ring, and looks with wonderment and contempt at the efforts of the climber. Consequently if a good lady with strong social aspira-

tions has become mated to a man who is not over-high above the ears, she is doomed to much disappointment if she wishes to get her spouse to follow her social struggles with much sympathy. It would be about as easy for her to get him to break into society as it would be to make water flow up-hill.

In the business or professional sphere, the low head represents the detail man, the plodder who would rather do the same thing over and over again than be making constant changes. Such an one is not ambitious, but has a great gift for sitting down. He hates change, and has such a dislike to being worried that he gets rid of many of his troubles by the simple expedient of ignoring their existence.

To a certain extent, the higher the head, the greater will be the tendency for courting grief. Conversely: the lower the head the lower the susceptibility to so-called nervous break-down.

The high head is the man for the road, whereas the low head is the one to stay at home and look after the card-index details. The high head is the type to go out with the lasso, while the low head is best fitted for sitting down and taking in the slack.

Where the head is dome-shaped at the temples we have optimism and ideals pronouncedly developed. Whenever you see a leader in religion, politics, reform, finance, or industry, to whom the people look up with respect, there

you will find a skull that is dome-shaped above the temples. Consequently such a person will also be high above the ears; otherwise he would be so top-heavy with his ideals that he would be altogether too idealistic for this wicked world, and too many people would get into the habit of making a door-mat of him.

Providing that other necessary characteristics are present, the person who is high above the ears, and dome-shaped above the temples, is a leader and an organizer. Of course if he is not educated, and otherwise socialized, he is apt to become a worse danger than dynamite. And it is to be hoped that the time will not be long deferred when, instead of trying to argue with certain types of radicals, we will measure their heads with a tape line and thus reach an estimate covering the value of their ideas—which will often be found dear even at marked-down rates.

Where a person is high at the temples he must have work which will involve ideals. He will work harder for principles than for money. His incentive may be political, financial, social, industrial, or religious, but in some direction or other he will have the drawing force of some great interest-object. On the other hand, the person who is low at temples, but high at ears, is the bright specimen who is always specializing in expediencies. He is the human corkscrew who can do the most crooked of actions,

and offer the most bland excuses, without changing a hair.

The head which is low at temples lacks sympathy, faith, and imagination. Consequently it would be about as hopeless to appeal to him on any humanistic grounds as it would be to preach ethics to a troglodyte. He is the type who measures everything in terms of his personal comfort and his immediate comfort at that. His sole consideration is self.

When a person is low at both ears and temples, we are back pretty close to the primitive Alpine, and that is a type over which it is a dangerous waste of time to attempt very much persuasiveness — unless there is something rather dynamic behind the persuasion.

The high-headed type can be very self-willed and belligerent, but if you can get on his good side he will take a delight in nursing you. On the other hand, the low-headed type doesn't know what sympathy or gratitude is, and associates those qualities with weakness. He is a gentleman who functions psychically somewhat close to the animalistic level.

In succeeding lessons we are going to examine the various qualifications which go to make up a well-balanced character, without which general knowledge we cannot rightly estimate exact vocational trends; whilst in the present lesson it will be well to visualize the import of height of skull when considered by itself.

Height above the ears indicates ambition and a desire for authority. Height above temples indicates ideals and mental visualization. Consequently it will be seen that those two conditions and characteristics should be equitably balanced if the best outcome is to be expected. Authority without ideals means misery for the under dog; while ideals without ambition mean living in a world of make-believe, far removed from realities.

Lack of both these qualities means the existence of a low order of social life, whereas the possession of them indicates a personality of enviable disposition.

Height of head reflects the individual's viewpoint of life. It is an index to his perspective towards his fellows and the world in general. It shows the attitudes which will govern his efforts in every-day life. The higher the head the higher the aspirations and the stronger the efforts. Consequently in the world of commerce, industrialism, science, economics, the arts, etc., the high head and the low head must be fitted into those niches for which they are best adapted.

Put the high head at routine work, and he will go to pieces. Put the low head at executive work and some one will shortly want to kick him to pieces.

No matter whether it is in business or professional life, the person with the high head

wants an opportunity for displaying initiative; whereas the low-headed person is a good time-clock puncher. Consequently, as a prerequisite to other considerations, it is necessary to determine whether a person is a climber or a sitter-down, an adventurer or a routine man, and to what extent the height of his head in front balances his height over the ears.

If high at ears and at temples, such a person must have something more than mere salary considerations as an incentive, and if that something else is denied him he will be a dissatisfied specimen of humanity at the best. On the other hand: where height above ears is not balanced by a corresponding height above the temples, our worthy friend will never be caught with a volume of Emerson in his pocket.

There are some things which cannot be altered; and where such conditions are encountered we have to adjust ourselves accordingly. Consequently we shall find that vocational adaptability consists in adjustability. Never forget that we all share the office boy's characteristics: we are all of us good in parts and bad in parts.

SUMMARIZATION OF LESSON 5

Height of skull at ears indicates ambition, desire for authority, and restlessness.

Height of skull at temples indicates ideals, reverence, faith, and mental visualization.

Height of head above the ears without corresponding height at temples, shows that the individual will be inclined to be tyrannical and unscrupulous.

Height at temples, without corresponding height above the ears, shows mental visualization without the necessary aggressiveness to put the ideas into effect.

The low-headed type has a primitive outlook, and is content with routine work.

Lowness at temples implies lack of imagination, and a consequent contentment with things as they exist.

The high head wants an incentive other than financial remuneration in order to work to best advantage, whereas the low head estimates everything according to personal and present requirements.

The high head shows the adventurer and climber; the low head portrays the one who is more content with low social levels.

The work for which these two types are respectively best fitted must be devised according to the aforegoing basic requirements.

LESSON 6

LONG HEADS AND SHORT HEADS

THE man whose head is long from the ears back is a mixer. He likes to run with the herd. He knows his fellows and likes to be one of them.

Shortness of skull from the ears back indicates lack of friendliness and a dearth of sympathetic understanding.

The short-headed man would rather browse by himself than with the herd, for his is a taciturn nature. He neither understands his fellows nor desires to. He carries in his psychical make-up strong strains of primitive suspiciousness.

Length from ears back relates very pronouncedly to the emotions, whereas intellectual characteristics are indicated by length from ears forward. Consequently the person who is short from the ears back, yet long from the ears to the eyebrows, can easily be a sort of intellectual ice berg. On the other hand, where there is shortness from the ears forward, yet lengthiness from the ears back, the individual is apt to find the world of realities a very heartless place in which to live.

The long-headed man is fond of home, family, friends, animals, and nature in general;

but the short-headed gentleman reacts to such influences in a totally different manner. He likes his home, family, friends, animals, etc., in so far as they fit into any scheme which pertains to his own psychical satisfaction, and it is always a case of his own beloved ego coming first.

The short-headed individual will be one of the last of the race to develop any super-abundance of altruism.

Length of head from the ears forward indicates intellectual power, mathematical ability, and an appreciation of scientific truths. To a large extent, shape of skull in that direction indicates a faculty for method, routine and mechanics. It is the skull form which relates to imitativeness.

Where the skull is long from the ears back and from the ears forward as well, i. e., a real long-head, we have a person who compels the rigidities of industrialism to comply with some of the requirements of humanism and the arts; whereas if the preponderance of length is forward of the ears, everything will have to give way to expediencies.

Whenever any problem concerning the relationship of industrialism and civic interests comes up in any community, and we are subjected to a clashing of opinion in regard to the respective merits of the contending claims, we can save much of our mental steam and pre-

serve our emotional stability if we disregard the nature of the argument which is presented and confine our attention to the shapes of the cadavers of the gentlemen who are doing the loudest talking. Logic is good as far as it goes, and evidence is supposed to be the measuring rod for determining equities, but the brand of a person's logic and the complexion of his sense of justice will always be largely influenced by the shape of the skull which contains his mental switch-board.

What a lot of energy we could save, and what a damper we could put on the idiosyncrasies of many of our half-tamed reformers, if we could only use the tape line on their skulls a little more resourcefully.

The long-headed person likes his fellows and understands them; consequently he is in his best element when he is working with them. He must have work where he can mix with his fellows.

Every long-headed person is not necessarily a good salesman or politician, but every good salesman and successful politician has a long head. Consequently, wherever committees gather together, or delegations meet in conclave, there will you find the long heads taking the initiative; and if there are any short heads present, they are simply there to fill in.

The long head is susceptible to the esteem of his fellows, and thrives on adulations; he is also

very sympathetic. On the other hand the short head never loses much sleep through worrying over what his fellows may be thinking of him, and considers tear ducts as vestiges of an obsolete function. It is possible that he could shed tears if he tried really hard, but he would find it rather strenuous work.

As the long-headed man is of a very friendly disposition, you will find him easy to approach. But don't waste much time in trying to be friendly (in any sympathetic sense), with the short-headed chap. He will not appreciate any such advances. On the contrary, he may probably view your overtures as an attempt to get the best of him in some way or other.

The short-headed man views things from a cold-blooded standpoint. He has emotions of a sort, somewhere, but they are rather deeply buried; and it is usually too much like hard work to try to uncover them. Still, like every other form of humanity, he has his good points; and should a time come when grim realities call for action—when the heart strings of the sensitive, and the souls of the highly imaginative approach the breaking-point, then it is that poor old Short Head takes his punishment uncomplainingly and "carries on" faithfully. He does not waste many tears on other people, neither does he expect other people to waste any on him.

Salesmanship of every sort, no matter

whether it involves the selling of material things or of ideas, implies a possession of humanism. The successful salesman must specialize in knowing how to touch responsive chords in the symphony of the emotions. And it is right here where the short-head is entirely out of his element. Consequently the short-head can never be a consistently successful salesman. As a diplomat he is worse than a failure; for he is unable to appreciate the attributes of others.

If at any time you have the by no means rare experience of being subjected to some uncalled for rudeness on the part of a salesperson, in an establishment where the executives have not yet awakened to the value of utilizing vocational analysis in the selection of their employes, instead of losing your temper, take advantage of the opportunity to improve your analytic knowledge by surveying the contour of the skull of the delinquent.

The short-skulled person must be kept away from handling the public—if the best interest of things is to be served. He may prove a good cog in the mechanism of life, but should never be allowed to act as the steering gear or emergency brake.

Lest the long-head should grow too egotistical, however, it will be just as well to remind him that if he thinks he is going to turn a world of troglodytes into one of angels by simply

praying with the waywards and stroking their foreheads, he is badly mistaken. A person whose head is long from the ears back, and lacking compensations in other directions, can often become positively mischievous in his influence. Such a person is one of that type who is always running up and down the world's highways waving a petition of some sort, and who is never happy unless able to discover someone whose bundle of grievances he can take and carry upon his own shoulders.

By height of head the individual indicates the general viewpoint from which he looks upon the world and his fellows, and by length of head he shows his tendency to general reactions. The height of the head reflects attitudes, whereas in length of head the nature of the actions to be expected is reflected. By height of head the individual shows, to a certain extent, what he wants to do: whereas by length of head he gives evidence of the way in which he will want to do it.

If high above the ears, there will be ambition—a desire to govern; and by length of skull from ears back we see the way in which that governing will be done to a large extent. If both high and long, for example, and all other considerations being equal, a humanistic ambition will be in evidence. Consequently such a person's governing propensities will be balanced by strong humanistic qualities. Such a

person will use his power in the interest of justice and the rights of others. On the other hand: if height above the ears is hitched on to shortness from the ears back, then one might as well hope to find altruism in an ape, or a love for ethics in a modern specimen of the porker species, as to expect to find a regard for others in such a combination.

If there is a good height above the ears and also above the temples, together with a good length from the ears back, then we have a combination which provides the foundations for stupendous greatness, suggesting leadership wedded to humanitarian sentiments. Do not suppose, however, that in such an example you have discovered a paragon. We have only just commenced our survey of the many contributing factors in character analyzation.

A person may have wrong ideals, for example, and his humanistic sympathies may not be adequately balanced by intellectual requirements. In such a case we have one in whom height and length of skull might make a mischievous combination.

We must consider all of the racial characteristics, as revealed by skull shapes, etc., before attempting to come to final conclusions.

SUMMARIZATION OF LESSON 6

Length of head from the ears back indicates humanistic qualities, such as love of family, social betterment, and an understanding of human nature.

Length of head from ears to the eyebrows reflects intellectual qualities and a capacity for applying technical facts.

The long-headed person is a mixer, and loves to be with his fellows; whereas the short-headed person is not sociable.

The long-headed person is friendly-disposed; whereas the short-headed type is distant in his attitude, and inclined to be suspicious.

The long-headed person makes a good salesman, other considerations being equal, and is successful in spheres where he comes in contact with his fellows.

The short-headed person does best in occupations where temperamental qualities are not a necessity.

LESSON 7

WIDE HEADS AND NARROW HEADS

WIDTH of skull indicates energy.

All people with wide heads are not necessarily energetic, but when it comes to irresistible, aggressive, unyielding pushfulness, we can always look for a wide skull.

The wide head indicates might—driving power.

The wide head is the type which pushes through obstacles.

When tempered by desirable qualifications, the wide head is a very valuable asset; if unmodified by compensating factors, it can be the head of furiousness—ferociousness.

Width of skull is the characteristic which enabled the primitive Asiatics to push with energy, wedge shaped, right into the heart of Europe's Nordic civilization—and to stay there.

The wide head is the head of aggressiveness, thoroughness, and offensive endeavor; the head for driving through obstacles at any and all cost—as long as any form of driving is possible.

In the narrow head we have the opposite characteristics; for the narrow-headed man is a peace-lover, an easy-goer, and hates to be subjected to conditions where he has to take part in any of the rough-and-tumble experiences of life.

This does not mean that the narrow-headed man will not fight if he has to; for he can be really vicious on occasion. Although he is usually peace-loving, mild of temperament, and desirous of getting along with his fellows as comfortably as possible, no mule from old Missouri's breeding farms can offer a stronger brand of unyielding obstinacy than the narrow-headed person can exhibit upon occasions.

As a rule, however, the narrow-headed man is never found in the van of efforts which require driving force. He would rather carry a tent peg than a rifle, and is better satisfied in helping to keep open the lines of communication than in specializing with the shock troops.

As the narrow-headed person lacks energy, he is also inclined to lack thoroughness. He is too easy-going to be consistently successful where competition and stress have to be combated. He has little taste for strenuosity.

The narrow-headed man is rarely found holding the championship belt in any prize-fighting class. He is more in his element in trying to get away from trouble than in deliberately hunting for it. Still, although our friend is thus peaceably inclined, he can act with extreme pugnacity if pushed too far by some undiplomatic mortal, and it will then be a case of his seizing the first thing that comes to hand as a weapon.

Such a type, however, much prefers the sim-

ple life to one of strenuous endeavor; and if things will only run smoothly with him he is quite content to sit down and view with complacency the world's affairs drift along in their eddying currents.

Most of the wanderlust has become eliminated from the system of the narrow-headed man. He can travel, if circumstances compel, or if actuated by some strong objective; but he never does it for the love of travel. The influence of past ages of the vine and fig tree life still remains in his veins, and which results in making him a home-lover even to this day.

Our friend with the wide head, on the contrary, is a man of action. He loves motion. Even his recreations involve action; consequently when he wishes to rest from some arduous labor in struggling after "the bread which perisheth," he often seeks his ease in some such athletic indulgence as football, rowing, or punch-bag. And, naturally enough, if there are no bags to punch, and a flesh-and-blood opponent offers himself as a substitute, his nostrils will dilate with excitement and his spirits mount up with joy.

In treating of high, long and wide heads, it will be understood that we are merely dealing with inclinations and trends, and not capacities. We have not yet reached the point where we can note the varying influences which education and mental characteristics have upon all indi-

viduals. Concerning these factors we will see the effects in subsequent lessons.

For the present it will be sufficient to say that the wide head is the head for work which requires aggressiveness, thoroughness, offensiveness and sustained effort. The man represented by this type is consequently the one to select (all other requirements being present) where the shoulder has to be put to the wheel, and where conditions and not theories have to be overcome.

A wide head does not necessarily imply a lack of diplomatic attributes; nevertheless, width of skull should make one chary in bestowing too high a degree of confidence in such an individual's proclivities for peaceful persuasion, for width of skull means pushfulness — peaceful pushfulness if possible, but pushfulness, anyway.

On the other hand, the narrow-headed individual is a very flexible gentleman. He can give a great deal, and take a great deal more, so that, in the long run, his accomplishments in the field of competition are by no means negligible.

When the Nordic pushed too far into Asia he got wiped out. And he was wiped out because his head was too high for its width. He was impetuous without being self-sustaining. And the gentleman who turned the tables upon the Nordic was one who possessed what the high-skulled adventurer lacked, viz., thick-headedness.

When Theodore Roosevelt advised us to speak softly but to hold a big stick in reserve he obviously had the thick-skulled type of person in view. And without doubt President Roosevelt appreciated the qualities of the wide-headed person as well as anyone on earth, seeing that he was personally a perfect exemplification of that particular type, for Roosevelt was a man of action—even when he was resting.

One does not require much imagination to apprehend what happens when a person has a head which is high above the ears, short from the ears back, and thick at the same time. That is the type of skull which typifies the steam roller. And if, in addition, such a head happens to be flat-shaped on top, we have a veritable cross-section of primitive force, sans practically everything which is humanistic.

The high-headed, short-, and thick-skulled individual, is the gentleman who has done more to brutalize labor than any other specimen of humanity in days gone by. And he is by no means an extinct species even now. He is the bull-dozer of the steel mills, smelters and mines, the troglodyte whose only qualification for leadership consists in his inherent, driving brutality.

Where the other desirable qualities exist, width of head gives the dynamic vigor which makes great achievements possible. When there is width, associated with height and

length of skull, we have the basic essentials of great leadership—providing that certain requisites are to be found in the region of the forehead, of which we will take note later on.

Just as the high head denotes scope for activity, so does the wide-headed man delight in an opportunity to manifest his energy. In the ramifications of modern social conditions, therefore, the person with the wide skull must be fitted in where energy can be utilized. He typifies power, and he must be placed where power can be harnessed. He is the man of force, action, and aggressiveness, and consequently must be measured accordingly.

Those old inhabitants who can remember when horses were used for riding and driving purposes will have recollections of the horse which was always tugging at the bit, but who would be tractable as soon as given freedom of rein. Such an instance typifies the person with the high and wide head, who must find an outlet for his energy somewhere. Consequently the only point of interest awaiting consideration is that of finding the right channel into which to divert the energy.

The world, however, is not ruled altogether by force, of which, goodness knows, we have more than enough already. On every hand, in every way, we find that the narrow-headed gentleman is having his say-so in deciding things; and although his efforts and actions may

not be as spectacular as those of his wide-headed brother, they are often quite as effective, and sometimes more so.

After all, the criterion of success is accomplishment; and when that is obtained in socialized ways, the methods utilized are merely of incidental interest.

SUMMARIZATION OF LESSON 7

Wideness of head indicates energy. Narrowness is typical of an easy-going, peaceful disposition.

Unless compensated by other qualities, the wide head can be the head of furiousness.

The wide head is aggressive, thorough, and good for sustained offensive effort.

The narrow head is elastic, and often accomplishes great results by indirect methods.

The narrow head is inclined to lack thoroughness.

Where the head is high, long and wide, we have the head of a person who can be a great leader, providing he is otherwise capable.

In the complexities of modern social conditions there are niches for both the wide and the narrow head, each of which can be filled to advantage.

LESSON 8

THE LESSON OF HEAD SHAPES

IT WILL be understood that shape of the head does not indicate ability, but merely characteristics.

For example: All executives have high and broad heads, but the possession of a high and wide head does not by any means necessarily imply executive ability.

Characteristics and ability are two totally different qualities: the one relates to trends, the other implies qualifications.

Characteristics indicate what we would like to do, whereas ability consists in the facility with which we do things.

In considering shapes of skulls it must therefore be remembered that we have to consider various other factors before there can be a determination of vocational adaptability. We have to consider the mental and emotional constitution also; and even then we shall not have touched upon the educational factor.

If we desire to sell something to the public, and hope to be consistently successful in our efforts, it will be necessary for our product to possess merit, and at the same time to be of a price which can compete with market conditions. But no matter how meritorious our

product may be, nor how reasonably it may be priced, certain requirements have to be successfully met in order to insure financial success. And the greatest requirement in salesmanship is an ability to know people.

As we have said elsewhere: everyone tries to be a salesman. It makes no difference whether man or woman, nor what sphere of life is being lived, the outcome of success or failure, wealth or poverty, with the consequent results of happiness or misery, depends upon some form of salesmanship.

Every time we try to impress anyone in any way whatever, in relation to anything of any nature, we are trying to sell something—even if it is only a point of view, or an enlistment of interest. There is never a day but what everyone tries, in some way or other, to sell something.

On the other hand: we can hardly go through a day's experience without having to decide whether we will permit someone or other to sell something to ourselves. Perhaps it may be only an opinion, or it may be something far more material; but in relation to something or other we are daily being confronted with salesmanship in some of its guises.

Practically speaking, life itself consists in buying and selling. We are selling our own ideas in the highest market possible, and do our best to get the ideas of the other fellow as cheaply as possible.

Every argument is a test of salesmanship between two minds; and every attempt at adjusting one's self to any form of environmental condition involves that same quality in some form or other.

In every effort which a person makes to better himself, no matter in what direction, nor in what respect, he either succeeds or fails. And the question of his success or failure depends upon the manner in which he can influence the mentalities of others. And whenever we endeavor to influence another mentality we are trying to sell something.

Every form of influence which affects an attainment to success is related to some individual or other in some way or other. In other words, there is a person or people behind every form of influence which we like to be able to control. So when we say that we would like to control conditions, what we really mean is that we would like to be able to control the people who control the conditions. And when we say that we would like to control people who control conditions we are saying, in effect, that we would like to have them think as we think. And if we would bring this to pass we must sell them our own ideas.

The average salesman is not a salesman at all; he is merely a joke. It is not salesmanship to hand a piece of dry-goods over the counter to an inquirer; that is simply manual labor.

Neither is it salesmanship to go out on a quest for a person whose ideas are already made up as to some particular want; that is merely a form of walking exercise.

The salesman is the fellow whose mentality is like an arrow-head, and who is able to jab that arrow-head into another person's mentality—and make it stick.

All of this implies a knowledge of what some people call human nature, and which means an understanding of the significance of the shapes of skulls.

Other considerations being normal, you cannot determine a person's mental ability, financial status, or social condition by merely looking at him. But there is something very materially significant which you can accomplish by merely looking at the shape of the head, and that is a discovery of his major likes and dislikes, and the broad lines along which he will react to various influences.

If a man is short from the ears back, and you should wish to influence him by appealing to human and sympathetic elements, you are perpetrating a sorrowful joke upon yourself. Or if you try the dictatorial attitude upon a person who is wide between the ears, and then get virtually thrown out of his presence, you have no just cause for placing the blame for your experience upon the gentleman in question; the blame rightfully pertains to your own igno-

rance. And if you take it into your head to paint elaborate mental pictures in order to influence one who is low from the temples up, and only succeed in making your prospect weary and yourself angry, blame yourself and not the other fellow.

All of such individuals had their skull shapes bestowed upon them ready-made at birth, and you must learn how to read the alphabet of cranial characteristics before you can intelligently understand the trends which lie behind them.

If you observe closely you will discern that high heads are often seen occupying menial positions in life, and the incident of a long-headed person being arrested for assault and battery is by no means an unusual experience. Hence you will never be able to determine where a person is going to end by merely placing a tape-line over his skull. But this much you can gather, and without any qualifying factors whatever: by noting the contour of the head you can rightly appraise his basic psychical trends.

By being able to interpret the significance of the shape of a person's head you are able to decide how to approach him in an attempt to sell him your ideas, and to protect yourself from being sold to his ideas.

You will not be able to estimate the value of a person's ideas by merely looking at his head;

but without opening his mouth he will present to your observation the general direction which his thoughts will take when expressed. You will be able to tell whether he is easy-going or dynamic, visionary or non-imaginative, ambitious or retiring, diplomatic or a bluffer, an adventurer or a home-lover, thorough in manner or slip-shod; whether he can be appealed to by force or has to be nursed by persuasion. You will be enabled to rightly judge the various influences or arguments which will most strongly appeal to him.

But beyond all these considerations, there stands out the greatest requirement of all—a knowledge of one's self.

Do you know that most of the failures in life result from an inability to realize one's own weaknesses?

To a certain extent, in the long run, our good qualities and our strong capacities will take care of themselves; for, sooner or later, we come in contact with things and conditions which we like, and will accordingly specialize in those directions. Even so, however, we shall always be handicapped unless we are able to visualize our weaknesses, for it is not so much on the open sea that danger lurks for the mariner, as amid the sunken reefs which lie close to the shore-line.

Undetermined, unapprehended weaknesses, are the sunken reefs upon which many other-

wise good personalities have become wrecked. Often a man will sail headlong to financial ruin by embarking upon projects for which he has no aptitude, or by assuming obligations which are beyond his power to carry.

We have to know our strength in order to apply ourselves to the best possible advantage; but it is quite as important for us to know our weaknesses as well. Before we start out to accomplish great things in the struggle of life by attempting to interpret the racial strains and characteristics in others, it is very essential that we first learn to know ourselves. This is the primary step in the whole consideration.

Don't run away with the idea that an intelligent knowledge of the significance of head shapes is only of value to those who go out into the highways and byways of the world in an effort to sell some material commodity, for such a conception would be a woeful mistake.

That which we call human nature is a variable quality, and differs with each person. To be able to understand human nature, therefore, we must learn to understand individuals.

Before we can adequately comprehend the individualistic attitudes of a person, we must first be able to recognize his governing racial strains, and that is what an intelligent observation of the shape of his skull enables us to do.

SUMMARIZATION OF LESSON 8

The shape of the skull does not indicate ability, but characteristics.

Characteristics are what we would like to do, whereas abilities constitute the facility with which we can do things.

Everything which we do in life implies a form of buying or selling. Every effort to influence another, or every instance of ourselves being influenced, is an illustration of salesmanship in a broad sense.

By being able to read the meaning of head shapes we are able to estimate the nature of the likes and dislikes of the individual, and can consequently determine the best manner of approaching and influencing him.

Before we can really understand other people, we must learn to know ourselves.

We should ruthlessly fasten upon and eradicate our own weaknesses, as our strong qualities will largely take care of themselves.

An understanding of human nature implies a knowledge of the individual.

LESSON 9

THE MENTAL TYPE

FOR practical purposes we classify things and conditions in accordance with an approximate standard. For example: we say that an automobile travels quickly, very quickly, slowly or moderately slow; that it rains slightly or heavily, or that a person is tall, short or medium, etc. And when we do this it is assumed that we are describing things in a general way.

When we therefore speak of mental types, mechanistic types, trader types, executive types, etc., it must not be assumed that we are endeavoring to divide the whole human race into a few specific classifications. For that matter, every individual on earth, to a certain extent, is a type unto himself.

Our object in classifying people according to broad qualifications is for the purpose of enabling us to study particulars. We study classes in order to be able to understand individuals.

We will therefore divide people up into four broad general types, viz., the mental, the mechanistic, the trader, and the executive.

By mental we mean the person who lives and functions in a mental atmosphere, such as the author, the philosopher, the logician, and all scientists requiring the ability to analyze

abstract conditions. They are essentially intellectual. Their workshop is the brain and their tools are thoughts.

Such persons can be readily identified by the width of their foreheads. In a way, their faces are like an inverted pyramid—broad on top and narrowing downwards to the chin.

The thinker type is often of frail bodily build, though not necessarily so. But whether he is frail or robust his sphere of work lies in the intellectual realm. He abhors manual labor, and has little ability for handling tools.

If frail of body, he is only happy when ensconced in a study chair, or when able to bring his mind to bear upon some problem without having to put forth much physical effort. But if he is fairly tall, and of more robust build, he has to have latitude where physical exercise can be obtained.

Herbert Spencer's forehead is a good example of the thinker type. His picture, familiar to nearly everyone, shows a dome-shaped forehead, high from the temples up, and extremely wide.

Slimness of build is a Mediterranean characteristic; and as we have seen that that type cared more for home than for adventure, so we may expect to find a person with the thinker's forehead and of frail physical structure in his best element when he can follow his bent without having to undergo much physical exertion.

On the other hand: when the forehead of a thinker is found attached to a tall and fairly robust physical structure, we know that the possessor of the same has strong Nordic qualities within him, and consequently will require a certain amount of exercise.

Two people may therefore have foreheads which are almost exact counterparts, and yet have a wide difference of disposition as to physical activity. In some respects they may be counterparts of each other, but in many ways the roots of their racial strains go off into extremely divergent directions; for with one there will be the trends of the somewhat inactive home-lover, while in the other there will be vestiges of memories of ages of a roaming disposition still more or less active.

Now because a person is of the thinker type it does not necessarily follow that his thoughts are valuable. That will all depend upon education and training. Locke's postulate that nothing can come out of the mind but what has, in some form or other, at some time or other, first entered into it, holds good today as forcefully as in 1690.

The thinker type dislikes manual labor, and when he is uneducated he is fit for nothing else. Consequently the person who has been born with a thinker's forehead, but denied the opportunity to develop his capacities, is apt to become a poor, shiftless wastrel—if nothing worse.

The thinker-type is not only readily recognizable, but the general direction in which his thoughts will flow is also apparent; for we have only to turn him side-ways in order to see whether his thinking will follow the course of the theoretical or the practical.

If, for example, in addition to being wide, the forehead is inclined to bulge forward, or at least is fairly prominent, then we know that he is of a philosophical bent. He is interested more in theories, abstractions and generalities, than in concrete things. On the other hand: where the forehead of the thinker slopes backward we have indubitable evidence that the owner thereof is concerned only with practical considerations. He is the person who is always hungering for facts.

Here, then, we can at a glance determine the general direction of the thinker's effort. If, for example, his forehead bulges forward, thereby indicating his philosophical bent, we may expect to find him in the pulpit, on the lecture platform, in politics, or acting as teacher or reformer, etc.

It will be extremely hard to tie such a person down to hard facts, for he possesses amazing agility in eluding every effort to pin him down to concrete phenomena. He lives largely in a world of theories, and those who use up energy in endeavoring to bring him to earth will have little thanks for their trouble.

The thinker with the bulging forehead is impractical. Often he is extremely clever, but never actually able. To such a person analysis, and all procedures for resolving things to their ultimate, are anathema.

The thinker with the sloping forehead, however, is altogether a different type of mortal. He lives on facts. He is so fond of them that he will take delight in tearing his own theories to pieces just to see how well they will stand the ordeal.

The thinker with the sloping forehead is the scientist to whom the world is indebted for its progression along material lines. He is the person who always has a material handle to his mental hammer. He is a doer as well as a dreamer, a builder as well as an architect. His usual question is—will it work?

One can therefore readily see how hopeless would be the deadlock if a representative of each of these two types were foolish enough to lock horns in an argument. Yet the world is being treated to daily exhibitions of such encounters, either in the pulpit, the forum, the press, or in a thousand other ways.

We might as well try to change physical elements as to alter mental characteristics; yet we are compelled almost daily to witness many futile efforts to accomplish this impossible task.

When you have a thinker to deal with, first of all determine whether he is of the philosophical

or the practical species. Take advantage of the first opportunity to get a side-glance at his forehead; and if it slopes backwards, give him facts, and expect to receive similar contributions from him. On the other hand: if his forehead bulges forward, or at best is rather pronounced, then remember that analytic considerations will make him exceedingly weary.

Just as surely as a person's forehead is wide, and fairly high, he is naturally intellectual. So if you have anything of interest along intellectual lines to offer to such an individual you can fairly well rely on having a hearing. But with that preliminary assured, the next step is to see in which of the two broad channels his intellectual interests flow—the philosophical or the practical.

If he is philosophical, then he will drink in your theories with avidity, and return the compliment with interest. On the other hand, if he is of the practical type, you had better keep your mental feet on the ground if you hope to hold his attention.

The uneducated thinker type is of great vocational interest; for if he has fair moral stability, and consequently tries to conform to social requirements, we have a person who is always found working in a sphere where his efficiency is pathetically low because, being untrained, his natural mental powers have never been developed. Still, in nearly every branch of social

accomplishment, the mental type can be employed to fair advantage, for if he is unfitted to soar into the higher realms of service, there are certain lower spheres where he can make a very fair showing.

Hence, if he is to be saved from comparative worthlessness, the thinker type must have some scope for his natural qualifications. His hands will be his least valuable asset in any event. His head, in some way or other, must be given an opportunity to function.

Of course, everyone in a sense, thinks; but many of our ablest people in the practical affairs of life are not of the thinker type; that is, the particular class we are now considering, the forehead of whom is pronouncedly wide, and whose face tapers downwards in the form of a triangle.

Such a person is out of his element in the firing line of commerce and industrialism. He hates buying and selling worse than the plague, and is a misfit where his individuality is thrust into an unsuitable material environment. His brain is too active for such uncongenial conditions, and if his mental activity is not harnessed to something constructive, it will result in making him a very restless and discontented mortal.

SUMMARIZATION OF LESSON 9

We have divided individuals into four broad types, viz., the mental, the mechanistic, the trader, and the executive.

The mental type is recognized by great width of forehead, so that, from a frontal view, the face is like a triangle with the base line inverted.

There are two mental types, the philosophical and the practical.

Viewing the mental type sideways, the person who is practical has a forehead which slopes backward, while the forehead of the philosophical person bulges forward more or less.

The thinker with the philosophical mind is interested in theories and abstract considerations, and is to be found in the ranks of preachers, politicians, reformers, poets, etc.

The thinker with the practical mind requires facts, and consequently his is the type which has made the greatest scientific discoveries.

If the thinker is frail of body and slim in build, he will have little physical energy, and will enjoy the confines of the study. But if he is bony, and of rangy structure, he will have much of the Nordic's restlessness in him, and must consequently have an opportunity to expend it somehow or other.

LESSON 10

THE MECHANISTIC TYPE

THE mental type can delve for a lifetime in a world of thought, visualizing possibilities, constructing conjectures, testing applications, and yet never come into direct contact with material mechanisms. His is a blue-print mentality; a mentality in which thought values are tested in every conceivable combination so as to evolve new forms of action.

The mechanistic type is one in whom there must be some avenue of expression for his inner urge along mechanical lines. His is the type of mind which links up the concrete with the abstract.

The mental type thinks something; the mechanistic type does something, uses something.

It may be a shovel or a stethoscope, a yardstick or a theodolite, a saw or a test tube, a table of logarithms or a microscope, it makes no difference; such things are all tools. And anyone who uses any form of tool by which to express his efforts is embraced within the broad classification of *mechanistic.*

The face of the mechanistic person is wholly different from that of the mental type. It is more or less square. There is no bulging sideways at the forehead, and the whole facial

appearance is more or less balanced. The forehead of the mechanistic person is never wider than the cheek bones.

The mechanistic classification embraces a larger proportion of people than any of the other three broad types which we are considering. For that matter, taking him in both his educated and uneducated forms, the mechanistic is the most common of types.

A clue to the general bent of the mechanistic type may be had by viewing him sideways, so that we can note the length of his head from the ears forward, also the height of skull at ears and temples.

If, for example, he is fairly long from the ears forward, he will be more or less intellectual. In other words: he will have a fairly efficient mind with which to direct his mechanistic efforts. And if he is high at temples his mind will be able to explore ahead of his actual physical actions to a certain extent; he will not be tied down to mere routine. While if his head is also high above the ears, he will have a desire and capacity for directing the work of others along mechanistic lines.

On the other hand: if he is short from the ears forward, then he is very apt to be found in the pick-and-shovel class. And even so, he is somewhat better off than the person who, being long from the ears forward, yet for some reason, has never developed his mental qualities. In such

an instance the individual is worse than mentally inefficient, and is apt to be mentally irresponsible, too, for an untrained quality is often worse than no quality at all. The short-headed person, for instance, is fairly well contented with his lot, whereas the untrained long-headed individual is apt to be a veritable mischief-maker. He and a few other types which will be mentioned later in a subsequent lesson, constitute the class from which the mischief-making walking delegate and general trouble-breeder is often recruited.

When the mechanistic type is big-boned, and of general ranginess of build, he will want some form of out-door life in which to express his trends; he may be anything from a telephone lineman to a mining engineer. His bigness of build predicates a Nordic strain, and he has to live out where things are big and where there is room in which to move. In a confined space he would soon commence to throw things around and make a general nuisance of himself.

If the mechanistic type is of a frail physical structure, he will have a fondness for sitting down, and will like a job where his work will be brought to him, and in which he will not have to put forth much energy.

If such a type is long-headed and educated he may be anything from a dentist to a diamond-cutter, and if he is also high-headed he may be

a foreman or an employer. But if he lacks intellectual development he will be one of the many who constitute the ranks of unskilled labor.

Some of our brightest minds are of the mechanistic type, and were it not for these the ideas of the thinker would simply rise to the surface of practical conceptions, hover a while in suspended animation, and then disintegrate without receiving the breath of mechanistic life. His is the type which puts kinetic energy into abstract ideas, and which harnesses thought to material developments.

If the mechanistic person has Nordic characteristics, he will call for the out-door life, and will want to roam far afield in his work. On the other hand, if he is strongly tinctured by Mediterranean strains he will wish to keep close to home. No matter, however, whether of Nordic or Mediterranean strain, nor how long-headed and idealistic he may be, his mentality will always strive for some form of mechanical expression. He must have a material avenue through which he can drive his energy.

Whether his efforts are practical or impractical, will largely depend on whether his forehead is inclined to tilt forward or slope backward, for, contrary to popular conception, the bulging forehead is apt to be the forehead of the impractical person. It is the forehead of great capacity: an inordinate capacity in fact,

but it is not self-sustaining in an executive or visualizing sense. It is the forehead which requires the assistance of another type of mind to enable it to arrive at the highest point of efficiency.

The mechanistic type is usually a poor financier, and this is responsible for much misunderstanding and financial loss. Rarely, if ever, will an engineer, for example, possess financial ability, for he will be too narrow just below the temples. And when a person has a bulging forehead, and is inclined to be narrow at or immediately beneath the temples, the farther he is kept away from the purse strings the less will be the misery which he will inflict upon his friends and employers.

If, in addition to a bulging forehead, and a narrowness at temples, our mechanistic friend has a high head, he is then far worse than a toddling infant, for the infant can be strapped into a high chair and kept fairly free from mischief, for stated periods, anyway; whereas, the mechanistic individual is able to bring the most highly developed organization into financial disaster if given free rein to experiment with his ambitious, yet impractical schemes.

The mechanistic person is not a student in the full sense of the term. He likes books, but they must be books in which motion or some form of mechanistic application is considered; for he transforms all ideas into mental pictures of a

mechanical nature. With him his governing consideration is that of trying to express an idea in a practical manner. He thinks mechanistically, and always endeavors to express himself in that direction.

If he is idealistic, he will strive to put ideals into mechanistical expressions. A symbol is nothing to him unless he is able to express it in some material way.

Only a little reflection is necessary to see the vast range of possibilities which are open to the mechanistic type of mentality. He may be of an out-door or in-door type. His trends of expression may be along the lines of machinery or chemistry, architecture or administration, and a desire for movement in broad thoroughfares; the only differences in regard to application are in the matter of form. His urge is to use something, no matter whether that something is a pick-axe or a scalpel, a hammer, or an astronomical telescope.

He may be able to design machinery, construct it, sell it, or use it; be a physician, lawyer, house-agent or cab-driver; be a cog in the wheel of a big commercial or industrial concern, or official photographer to a polar expedition; be an aviator or a journalist; a commercial agent or a labor agitator; it will all depend upon qualifying factors, some of which we will consider in subsequent lessons.

The stronger the Nordic strains in the blood

of the mechanistic type, the more he will like range of movement, hence, if you want to interest him you must meet him on his own plane. If he likes to express himself in things which have substantial proportions you will see the futility of trying to get him interested in things which require tedious application. Consequently, if you ever want a high grade watch cleaned or repaired, and the only watchmaker available is one of raw-boned proportions, you will save yourself a lot of grief by deciding to give the job to someone else; for if a large, raw-boned watch mechanic happens to be a good specimen of his calling, he will be an anomaly.

Later on, in other lessons, we will consider some of the factors which will enable us to differentiate the various characteristics of the mechanistic type, and in the present one we have only sought to outline some of the governing considerations. Sufficient to say at this time, that in the mechanistic type we have a person to whom abstract symbols are practically meaningless, and who always strives to interpret an idea in a material way.

If he is fortunate enough, by endowment and training, to be able to do this interpreting at a high intellectual level, it is good; but if unable to do so except through the rather crude medium of a pick and shovel, then he is out of luck. In some way or other, the mechanistic

person tries to apply an idea in terms of material effort.

His is the mind which acts as a bridge between a mental conception and a concrete condition. This holds good whether he is a farmer or a school teacher, a boat builder or an optician.

SUMMARIZATION OF LESSON 10

The mental type *thinks* something, whereas the mechanistic type *does* something and *uses* something.

The face of the mechanistic person is more or less square, with no side-bulging at the forehead.

The mechanistic person utilizes tools, appliances, or mechanisms of some sort or other, for the purpose of transforming ideas into material forms.

If the mechanistic person has strong Nordic strains, then he will specialize in an out-of-door life; and if he is rangy of build he will want to deal with big objects.

If he is of Mediterranean strains, he will specialize in a closer kind of action, and in a handling of smaller objects.

Where the forehead of the mechanistic person bulges forward he is impractical; and if he is also high above the ears, so that he will not take kindly to restraint, he is liable to get into much trouble.

LESSON 11

THE TRADER TYPE

THE mental type has a forehead which sticks out at each side, so that the face has a pronounced triangular appearance.

The forehead of the mechanistic type is never wider than the widest part of the face at the cheek bones.

The face of the trader type is wide at the temples, but narrower upwards. It is somewhat oval-shaped; egg-shaped, in fact; bigger in the middle than at the ends.

The old ideas of phrenological exactitudes have become rather discredited; in fact they never attained to any very wide acceptance in scientific circles. So much so that it is pretty much of an absurdity to attempt to map out the whole area of the cranium into zones of temperaments and trends. But in relation to the general contour of the head, and the tendencies which are thereby indicated, everyone can test the principles personally.

Just as surely as a person is sunken at the temples and immediately above the ears, so will that person be lacking in an ability to sense money values. And just as surely as a person is wide at the temples and immediately above the ears, just as surely will he have a strong financial proclivity.

If anyone wishes to test the validity of these statements let him set the matter at rest by testing them out in his every-day observations.

Width of head at temples indicates caution in valuing material considerations, and a tendency to hang on to what is in hand until something better presents itself. It is the head which values substances and views shadows with suspicion.

The trader type of head will never become a financial genius, for his forehead is too narrow. Sometimes his forehead virtually comes up to a point. Consequently such a person is never a deep thinker on abstract subjects.

A study of Dunn's and Bradstreet's returns of annual commercial failures is dismal reading; but if one had an opportunity to examine the heads of the victims of these business wrecks, a clue to one of the chief causes of such disasters would be readily evident. It can be taken as a foregone conclusion that the chief victims are those who lack the fundamental trader's characteristic, which is a head wide at the temples and just over the ears.

A narrow-headed man may own a successful store, but in such an event he does not pretend to manage it himself, but has the good sense to secure a wide-templed individual to look after the practical details.

The so-called hard-headed business man is one who likes to value hard commercial facts.

His head is a veritable yard-stick—although he may be in a class of business far removed from the dry-goods character.

The person whose head is wide at the temples is one who will need no advice regarding the placing of values on things which he owns to a point which will be as high as the traffic will bear; neither will it be necessary for him to attend evening classes to acquire the art of bringing down the value of the other fellow's possessions to as low a level as conscience will permit. This does not imply that the trader type of person is without a conscience, for such is not the case. He has a really good and active conscience usually, but it is somewhat tinctured with immediate personal interests.

If you turn the head of the trader type sideways you will find that the forehead slopes backwards. This has to be, otherwise the width at the temples would be practically nullified.

The sloping forehead is the forehead of the practical person, whereas the bulging forehead is an indication of impracticability. Therefore it would be of little use for a person to have a well developed sense of money values unless he were able to take advantage of that ability in a practical way, for a sense of money values is not a matter of academics, but one of very material significance—as most of us can testify with very deep emotional feeling.

The successful trader is one who is wide at

the temples and who possesses a sloping forehead. He is the one who can make a dollar work overtime.

If he is also long from the ears back he will be a good neighbor and one whose purse-strings are never too tightly knotted when there is some good cause requiring help; but if he is short in that direction, then the only way to cajole a dollar out of his pockets is to give him something better in return.

The head of the trader type will not generally be very long from the ears forward, consequently he has little adaptability in the line of scientific applications; neither is he an intellectual person as a rule.

The really pronounced trader type is a success because of the fact that he has an inordinate keenness in valuing immediate material considerations; and as there is little benefit in being able to value material considerations unless one takes advantage of them, the trader type keeps pretty close to hard facts and has little use for what he would probably call high-falutin' notions.

We must not run away with the idea that the trader type of person is necessarily a shopkeeper of the provincial town sort, nor that he is averse to taking chances. It will all depend upon contributing conditions.

If our trader friend is high above the ears, of fair complexion, and is big-boned and large in

build, he would be as discontented in being captain, mate and quarter-master of a small retail store in a humdrum hamlet as an old viking would be serving as janitor in a young ladies' seminary.

Instead of using a yard-stick behind a counter, a trader type of head set upon a Nordic's frame may be found in an African jungle measuring up the possibilities of teak and mahogany exportation, or striving to initiate the natives of the Gobi desert in the use of flivvers.

Such a gentleman has little use for science—unless he happens to discern a phase of it which he can commercialize. He can be very idealistic, but in such an event he is continually torn betwixt two influences; and generally the width of his head at the temples gets the better of the argument. At any rate it will usually be given the benefit of the doubt.

Whether our friend is fat or lean is another aspect for consideration, for if he is fat it will be troublesome for him to get around very energetically. Consequently the fat man with the trader-shaped skull will be on the lookout for some sort of a job where he can do a lot of sitting down, and where he can watch his financial interests without having to run all over creation after them.

If he is short, slim, and dark-complexioned, the trader type will have a combination of qualities which will be hard to beat; and if some

poor, restless, high-headed, raw-boned, fair-haired Nordic, with only a moderate width at temples, opens up a shop next door to a real natural-born trader-type of person, in the hope that he will get his share of the passing business, then he is already booked for a most humiliating awakening, for the short, slim, and dark-complexioned trader will be able to make a living where his competitor with Nordic strains will starve to death. The true trader type, when at his best, can skin a Chinaman in a deal, and make him feel good at the same time.

When a person is wide at the temples, and also high above them, we know that he has a power of visualization in addition to a strong sense of material values. Consequently in such a combination we would expect that person to be engaged in a sphere of operation lying off the beaten track. Such an one will be a path-finder in commercial activities.

We have heard of a person, who, finding that store rents were atrociously high in a certain business district, went off and hunted up one of the quietest places in the town in which to locate. He then devised a novel plan of advertising. He would take some staple items from the stock of his competitors, with their prices attached, prominently display his cut-rate prices in comparison, and then emphasize the fact that the customer could save the difference by merely walking a couple of blocks.

For a while this scheme struck the inhabitants of the town as somewhat freakish; but our friend with the head high at temples kept plugging along, until he not only built up a big trade, but practically created a new business center.

The head of that gentleman was high at the temples, and he could therefore visualize possibilities under new conditions. At the same time he had a generous compensating influence in the width of his skull at the temples; and when those two factors were utilized in double harness commercial success was achieved.

The trader type can be recognized at a glance. Just think of an egg, standing on its small end, with its widest part representing the temples, and you can readily make a mental picture of this particular character. He is wide at the temples, and his forehead commences to slope inwardly immediately from those two exteriors. Consequently you must not expect him to figure prominently as a philosopher or a logician.

The trader type of person lives in a realm of values—and material values, at that. He will buy from you, sell to you, or exchange with you; and as only one party can get the worst of a bargain, the trader type will take good care, extremely good care, in fact, that the loser will not be on his side of the fence.

There is a story on record of a little boy whose father gave him a wagon, which, after a

time, he traded for some rabbits, which rabbits he later traded for a dog, exchanged the dog for some marbles, and then lost the marbles in a game—and thus came to the end of his financial tether.

That little boy was not of the trader type.

The trader type works from the other end upwards.

SUMMARIZATION OF LESSON 11

The trader type of person is wide at the temples and immediately above the ears.

A front view shows an egg-shaped appearance, with the egg standing on its small end, and the widest part representing the temples.

A depression at the temples, or immediately above the ears, shows lack of financial ability.

The person who is wide at those places has a keen sense of material values.

The trader type is not a thinker.

If he has Nordic strains in his build and general physical complexion, the trader type will often be found roaming far afield in his trading efforts, thereby mixing adventure and change of scene with his trading proclivities.

When high at temples, the trader type can evolve great plans and conceive new business possibilities.

Frailness of build, also obesity, will govern the trader's scope of actions to a large extent.

LESSON 12

THE EXECUTIVE TYPE

WHEN a person is wide at the temples, and also just above the ears, he has a strong sense of material values; and the scope with which he will seek to apply that faculty will depend upon various qualifying features.

The most important consideration in this respect will be the shape of the forehead. If, for example, the forehead is inclined to be narrow, we have a person of the trader type which we described in the preceding lesson. But if there happens to be a thinker's forehead superimposing the width at temples, then we have a type of person who operates in far wider spheres and at higher mental altitudes.

When a person is wide at the temples and over the ears, and at the same time has a wide and fairly high forehead, we have the financial type, the type which is found in banking and general financial circles. Such a person, in addition to possessing a strong sense of material values, also has sound thinking abilities. He has a thinker's mind hitched on to his money taste.

A person of that character would be out of his element in the sphere of shopkeeping. That would be too mundane for him. It would also

be too mechanical a routine altogether. He would have a veritable contempt for such an existence.

The person with the faculty of values and the forehead of the thinker will want to do his work in a private office; and instead of using bales of cloth or cases of groceries as his form of currency, he will specialize in bills of lading, notes of exchange, underwriting, banking, and similar interests.

Whether he will be content to be part of a great financial establishment, or will want to be a boss, will depend upon the height of his head above the ears. And where we have that height coupled with the other characteristics which we have described, we have a person who wants to personally direct things.

The width of such a person's head at the temples will give him money values; his thinker's forehead will give him powers of analysis, and his height above the ears will make him want to sit at the steering wheel, so that he can direct his own interests.

Just how far such a person will conform to established methods will depend upon the height of his head at the temples, for if his forehead, although wide, does not attain much height until it has receded a considerable distance, he will be lacking in powers of mental visualization. And if a person has not visualizing capacity, so that he can conceive new com-

binations, and devise new procedures, then he will follow stereotyped channels to a large extent. In his operations such a person will remain quite close to things and conditions with which he is familiar, and will not get off the beaten trail very far.

On the other hand: if a person is high at the temples, then he will have visualizing ability, and will be able to think originally. He will be able to create new conditions, and then set about supplying the requirements which those conditions demand.

Whether or not our friend will have a 'tin head,' in which cash registers, mechanical calculators, and protectographs are the punctuating marks in a life of cold-blooded efforts, or whether he will be a real human being, will largely depend upon the length of his head from the ears back. If he is short in this respect, then we have one in whom the milk of human kindness and regard for others will be conspicuous by their absence. And that will not be because those virtues have become dried up, but because they never existed.

To be worthy of social respect, therefore, the gentleman with the head which is wide at the temples, high above the ears, and whose forehead is that of the thinker, should have a decently long head also; otherwise he will be a worse social excrescence than an unwashed bolshevist. For our present purposes, therefore,

we will be charitable enough to assume that our executive type is also ordinarily humanistic.

Now a person who has such financial and executive capacities that will pile up great responsibilities ought necessarily to have enough generative power within him to keep his pressure at a pitch of efficiency, otherwise he will not be able to fully benefit from his other abilities. Consequently the true executive and administrative type should be wide from ear to ear. He should have a thick head.

Such a person will require lots of driving force in order to push things when they demand pushing, and to be able to stand up against adverse conditions when necessary.

From the foregoing it will be seen that really well balanced executives are comparatively few; and on making such an admission it may be asked why a lesson should be devoted to describing them.

It is very true that the really well-balanced executive is comparatively rare, but the positions which such a person is supposed to fill are by no means so. Consequently it should be valuable to be able to note the fullness with which an individual is filling such a position.

Let us see, for example, what happens when a person has become inducted into an executive position when his only qualifications consist in money values and administrative ability, i. e.,

one whose head is wide at the temples, high above the ears, with a skull which is wide between the ears, but whose forehead is somewhat narrow, and his head short from the ears back. Such a person will often be found prominent in the functions of the local chambers of commerce, civic-life activities, and things supposed to relate to problems of public interest, for his status would be such that he would naturally have an amount of such responsibility thrust upon him as a natural course. But if he were treated according to his exact status of evolutionary development, then instead of being vested with civic honors he would be looked upon as a somewhat anti-social element, and shunned accordingly; for such a type would foreclose a mortgage on a crippled widow, and justify his action on the "business-is-business" plea.

The person who is wide at the temples and immediately above the ears can dispense with a wide forehead, and still be happy, and, for that matter, be an admirable person. He need not be very high-headed, either, in order to get along quite nicely, for he is an efficient self-starter, anyway. And if he cannot conceive of big things, or control wide ramifications, there is one person whom he can boss quite successfully, and that one is his own self. But there is one requirement with which the person with the wide-templed head cannot dispense, and still

remain an admirable personality, and that is a respectable length of skull from the ears back, for if he is lacking in that respect he is simply a species of social barnacle. And it will take a tremendous amount of effort to dislodge him from anything to which he has become financially attached.

If a person is short from the ears back, the lower he is from the ears up, and the narrower he is at the temples, the better it will be for his fellow mortals; for there is only one thing which can save such a person from being a social undesirable, and that is a well developed forehead.

Height of head above the ears, and width at temples, are extremely valuable conditions to possess, for they indicate the existence of very desirable qualities. Such a person will have ambition as well as a high sense of material values. He can dispense with the former quality, however, and still be happy and successful; for everyone cannot be a boss, anyway. But the money sense is a mighty good faculty to possess; like the natural elements, however, such as fire, water, electricity, etc., the faculties of ambition and material values are splendid forces when handled rightly, but when they are inadequately compensated by other qualities they are undesirable features.

The well balanced executive type is easy to recognize, for he stands out prominently among

his fellows. Wide at temples, and rising conspicuously before commencing to round inwardly, the forehead of the mental-financial type commands instant attention. And when viewed sideways, corroborative evidence of his characteristics are at once evident. Long, high, and generally well balanced, the head of the true executive is readily recognizable. It is a head which practically is without bumps or dents.

Most of the spectacular, but badly adjusted things in life, are effected by people who have bumps of some sort at one part of the skull and a corresponding indentation somewhere else. And, sorrowfully enough, such people often receive too much credit for their performances.

Look at heads as you pass through life, and you will discern that few are really well balanced. Some are too narrow, some too wide for the length, some too high above the ears for the development farther toward the front. Some have the bump of veneration sticking up toward the front of the skull like a veritable mound, while another has a pyramid of ambition, but with a lack of compensating qualities.

But the true executive type has a skull which is adequately compensated.

There is no necessity to study the good executive type very intently, for his characteristics are obvious. Furthermore, he is so rare that it

is not necessary to identify him for a direct purpose. The main object of the present lesson has not been to show how the true executive type should be treated, but how to treat the person who is occupying an executive position though possessing a head which betrays significant weaknesses.

SUMMARIZATION OF LESSON 12

The executive type must have a good sense of material values, good mental ability, administrative capacity, a faculty for mental visualization, and be humanistic.

He should therefore be wide at the temples, have the expansive and high forehead of the thinker, be high above ears and at temples, and be long-headed.

The executive should also have great reserves of mental and physical energy, hence his head should be wide between the ears.

The well balanced executive is comparatively rare; and most types are compromises.

Where any part of the head stands out too prominently it shows that there is lack of balance in some respect or other.

We study the ideal executive head for the purpose of being the better able to judge the shortcomings of those who are occupying executive positions, albeit their heads indicate manifest weaknesses.

LESSON 18

THE QUICK THINKER AND THE SLOW THINKER

ONE glance at a person's forehead is all that is necessary in order to discern whether he thinks quickly or slowly, and whether he is of a practical or a theoretical trend.

The sloping forehead indicates quickness of mental reactions, and a desire for considering facts, whereas the bulging forehead shows that the thoughts flow slowly, and gravitate towards a consideration of theories and the philosophical.

If you are therefore going to palm off one of your pet stories on a person whose forehead has a pronounced slope, don't waste too much time on detail, but move along quickly, otherwise you will find that your listener will be sitting down at the end of your story waiting for you to arrive.

The sloping forehead is the forehead of the quick thinker, the keen observer, and the lover of facts. Consequently it is the forehead of the alert, practical-minded individual.

On the other hand, the more inclined a forehead is to reach the vertical, or even to bulge forward, the slower will be the mental reactions, the greater the inclination to philosophize

and to meditate, and consequently to get away from realities.

Please don't run away with the idea that the sloping forehead is the one that is always to be desired, or that the other type is one which is to be deplored. It will all depend upon the nature of the conditions which have to be met.

There are conditions in which rapidity of mental reactions, a sidetracking of details in the interest of broad principles, and a consideration of hard, practical facts to the exclusion of theories, are absolutely necessary. Then, again, there are times when directly opposite characteristics can be displayed to the best advantage, times when slowness and deliberation will conduce to the best interest of things, and when a study of abstract principles can be of great value.

A study of the height, length, and width of the head gives us an insight into the trends of a person's disposition, and a glance at the forehead will instantly reveal the style of action.

The person whose forehead slopes backward pronouncedly is a quick thinker, a keen observer, and of a practical bent. He will not be interested in theories or details, but will be impatient for results. Consequently he is very liable to make mistakes, and very serious ones. He loves facts, but his impatience over details, and his very hastiness to cover the ground, is

apt to lead him away very often from the very things which he so much desires.

Quickness goes hand in hand with impatience to a large extent; for we cannot imagine a person who is quick in his mental reactions having very much patience; yet patience is often a very essential characteristic.

As the person with the sloping forehead is quick in his mental reactions, he is a keen observer generally; for his quickness, and restlessness of mind will naturally result in covering a wide range of observation. The mind of such a person wants to keep on the move, and it consequently takes in much more than the one which is more inclined to be reflective.

As the quick-moving mind is restless, it will naturally be interested in things which stand out with prominent significance; hence such a person will always be found to be a lover of facts, no matter whether such facts are of a material or a mental nature.

The quick thinker is apt to be quick tempered, for quickness of thought, impatience for action, and temperamental sensitiveness are closely allied. Consequently we can see that a sloping forehead is not to be considered as an unmixed blessing by any means. For that matter, we are going to see as we go along that there is no perfect type. We are all of us combinations of goodness and badness, desirableness and undesirableness. Let none of us there-

fore become unduly inclined to chortle at the special significance of his individual psychical inventories.

Just as the forehead inclines to come forward, so does slowness of mental reactions, mildness of manner, patience and deliberation come into effect. All of which go hand in hand to a great extent, for when the mental reactions are slow, there is a tendency to view things more carefully, and deliberation of manner and mildness of disposition are merely different shades of one basic characteristic.

If we imagine a forehead of a pronounced slope, then another which has an unmistakable bulge, we have two extremes, and between which we can visualize every degree of mental alertness. The one will be quick in his mental reactions, the other slow. The one will naturally want to skip details in haste to reach conclusions, while the other will explore all of the considerations that are involved. One will therefore be temperamental, restless and impatient, while the other will be mild of manner, deliberate in action, and equitable in temperament.

The mind behind the sloping forehead will want to move quickly, will seek for facts, and think in facts. Consequently, no matter whether such a person is educated or uneducated, whether of the mental or mechanistic type, he will always be essentially practical. On

the other hand: the person with the prominently bulging forehead will be the inquiring mind, the philosophic mind, the mind for theories and speculations, for in its slowness of action it will take in all details, and see many possibilities which the other type of mind does not recognize.

Between these two extremes, therefore, we can find nearly every gradation; and when one apprehends the significance of extreme types he can fill in the intermediate ones very readily.

If you are going to pick a person to cope with a condition which will require great tact, patience and determination, don't select one who has a pronounced sloping forehead, or you will find that you have let yourself in for a lot of disappointment, and this will not be the outcome of hard luck, either, for the only hard luck associated with such an experience will be ignorance of some primary requirements in character reading. If, on the other hand, you have a problem which calls for quick action, a grasping of salient factors, and a reduction of a mass of contributing elements to a practical working consideration, don't pick out a person with a very prominent, or even moderately slow-functioning forehead for the job, or you will be 'up against it' again.

You will have transposed the types for their respective requirements, or, in other words, you

will have put the round peg into the square hole, and the square peg into the round one, with disaster as the net result.

No inordinate amount of study is necessary to judge the significance of the shape of the forehead in relation to a vocation. If the position is one in which mental vivacity, observation of facts, general alertness, and readiness to cope with changing conditions are necessary, then hunt for a sloping forehead. On the other hand, if a situation demands patience, resourcefulness, reasoning ability, deliberation, determination, etc., then the other type should be requisitioned.

As no two situations are exactly alike, and the requirements can never be identical, it will be seen that there is plenty of room in the world for both the quick-thinking and the slow-thinking types. In his right sphere each will be able to accomplish that in which the other would fail.

We can save ourselves a lot of trouble by becoming conversant with character delineation as indicated by the shape of the skull, and can also take advantage of things and conditions in a manner which will sometimes appear quite remarkable. And yet, alas! in business and social life the fitness for a vocation is still often largely measured by education and training alone; whereas only a cursory consideration of the facts will show that, in the event of a

person being misfitted, no amount of training or education will serve to overcome the difficulty. What is required in such instances is *adjustment.*

We have seen what height, length, and width of skull indicate as to dispositions, and how width of forehead reflects mental ability. And now, with the angle of the forehead contributing still another important influence, we can see the opening up of great possibilities of combinations. We can now visualize the mental type which reacts quickly, which is concerned wholly with practical things, and the other type, equally mentally pronounced, but whose trend is toward philosophy, speculation, and abstract considerations. We can apply the story of the forehead to the person whose head is high at the ears, or long, or short from the ears back, etc., and see how these conditions also become modified or intensified by the indications betrayed by the forehead. For example, we can see at a glance that if a person is particularly long from the ears back, showing strong humanistic qualities, and has a quick-thinking forehead, that he will be very impulsive, and liable to go to extremes by over-hasty conclusions unless there are some very strong restraining factors existing somewhere.

But the fact that a person is a quick thinker, or a slow one, does not necessarily imply that his actions will be in accordance, for sometimes

the quick thinker will be a slow mover, and vice versa. Before, however, taking up such combinations we will devote a lesson to describing the characteristics of the quick and the slow mover as indicated by his chin.

SUMMARIZATION OF LESSON 13

The forehead which slopes back indicates quickness of mental reactions, and the forehead which bulges forward is indicative of slow ones.

Between these two extremes every gradation of mental alertness may be found.

The more a forehead slopes, the quicker the person thinks, and the more prominent the forehead, the slower will the thoughts flow.

The quick thinker has little liking for detail, wants to move along rapidly, and is concerned with practical considerations.

The slow thinker, by moving tardily, takes in details, is philosophical, and takes an interest in theories.

The quick thinker is inclined to be impatient, and wants results quickly, whereas the slow thinker can take his time over things, and cover conditions with care and exhaustiveness.

The quick thinker is inclined to be venturesome and unsystematic, whereas the slow thinker is apt to be tediously deliberate and impractical.

LESSON 14

THE QUICK MOVER AND THE SLOW MOVER

AS THE slope of the forehead indicates the quickness or slowness of the mental reactions, so does the slope of the chin characterize the quickness or slowness of one's motions.

Here, as in all other instances, the reader can test things for himself. Only little resourcefulness is necessary for this purpose. For that matter, as everyone has friends who have pronouncedly sloping or prominent foreheads or chins, one has only to reflect upon such instances in order to realize the truth of these contentions.

If you have a friend whose chin has a pronounced slope, then you know, from many experiences, that he (or she) "acts on the trigger." Such an one will be up and off without overmuch hesitation. On the other hand, where the chin is what is often called strong, i. e., projects forward, we know that such a person is deliberate of movement.

The terms "strength" and "weakness" are misleading in relation to chin shapes. Precipitancy and deliberation would be more appropriate, although not altogether exact, for here again we have to consider compensating factors.

A person may appear to be acting deliberately, when in reality he is acting precipitately; it all depends upon whether the actions follow the thoughts quickly.

A person with a quick chin may have a slow forehead, i. e., he may have a chin which recedes rather conspicuously, and at the same time possess a forehead which bulges prominently. Such a person would therefore often appear to be acting rather slowly, when as a matter of fact he is acting quickly; for quickness of action is largely measurable by the speed with which it responds to thoughts.

If a person is therefore a slow thinker, and takes a long time for the significance of things to become adjusted to his understanding, while at the same time he is a quick mover, then, although his movements may appear to be deliberate, his actions follow the thoughts so quickly as to be actually precipitate.

The quick mover uses up energy fast, and therefore lacks the endurance of his slower moving brother, for slowness of action and deliberation imply a better husbanding of the reserve nervous forces.

The quick mover is the type for rapid, aggressive action. He is the person to select where celerity of movement and a rapid release of action is necessary. On the other hand, where caution, deliberation, and special inter-

ests of safety are involved, the slow mover is the type for the requirement.

Slowness of action, endurance, and determination go together very largely, while quickness of action usually indicates a quick exhausting of energy, and also a tendency to let go after the bolt has been shot.

But the governing characteristic is indicated by the forehead. If, for example, a person is a quick thinker and a quick mover, or a slow thinker as well as a slow mover, then we have types of special significance. For if a person thinks quickly, and also acts quickly, we can readily conceive of conditions which can very well entail rather serious consequences. In fact in the person whose forehead slopes back pronouncedly, and whose chin recedes in a similar manner, we have the impulsive person, the person who will jump to conclusions quickly and act hastily. Such a type is invaluable where there is demand for quick thinking and rapidity of motor response, but such a person can also get into very serious difficulties where the circumstances are such that caution and resourcefulness are necessary.

Where slow thinking and slow moving go together we have a type which has a niche in the mechanism of life, but we must never expect anything brilliant from him. He will be safety personified. In fact he was probably the gentleman who first coined the phrase "Safety

First," whereas the person with the receding chin and the well-sloped forehead is the specimen who most often laughs that injunction to scorn, or religiously pastes the motto on the wind-shield of his car, and then "steps on the gas."

All things considered, too great a prominence of chin is not desirable, unless there are strong compensating conditions, for although deliberation of movement, endurance, and reserve force are admirable qualities, we live in a quick world, and the person who is a particularly slow mover will often miss some of his share in the good things. On the other hand, the extremely quick mover is very apt to "spill the beans" sometimes, and when that occurs he is in a far worse plight than his slowly moving brother.

The person with the prominent forehead is liable to be impractical, for he lives too much in a world of philosophizing, and is consequently often sadly out of touch with realities. When, in addition to such a characteristic, he is also a slow mover, he is in a still worse fix, for he is not only inclined to be impractical, but to be also painfully deliberate at the same time. He is therefore apt to be found sitting down by the wayside at times, in a brown study, wondering what has happened to him, and vaguely conjecturing what is going to happen next.

There is no use in trying to hurry such a per-

son, for his characteristics are not mental but constitutional. You might as well ask him to put on or take off a few inches from his stature as to expect him to change his disposition; and before you get out of temper in trying to get a person of that nature to function in a way which is foreign to his nature, just take a good look in the mirror, size up your own profile, make some heart-searching analyzations of your own attitudes and inclinations, and ask yourself whether you can change any of them by merely making a mental resolution to do so.

No! We bring our major trends into the world with us, and they will stay with us unto the end of the chapter. Consequently we need not hope to change our own basic characteristics, nor transpose those of the other fellow. Neither is it necessary to do so. There is a niche in life for everyone—even for the extremely quick and slow thinker and the quick and slow mover. So instead of bemoaning things which cannot be altered, the point of interest lies in specializing in *adjustment.*

We are going to find, more and more as we progress in our studies, that our success in triumphing over environment will depend upon the manner in which we are able to adjust ourselves to requirements.

The battle of life is not won by frontal attacks but by diplomatic advances.

If you have something to transact of an

important nature, one of the first considerations should be that of noting whether the other party is a quick or a slow thinker, a quick or a slow mover, and then frame your efforts accordingly.

If he is a quick thinker, and a quick mover, then you must be ready to move along briskly yourself. You must be able to compress the points of significant interest into a nut-shell, and must not waste too much time on inconsequentials. But if, although a quick thinker, his chin is in another class, don't be too hasty in pointing out the dotted line to him, if you do you must expect a "come-back," for although slow of action, his thoughts will flash quickly.

When such a person seems to be acting slowly his mind will be working extremely fast, and it will not be well to "butt in" on him impatiently. He does not require outside aid in order to see the point, and his slowness of action results, not from dearth of thoughts, but because he may have too many of them.

If he is a slow thinker and a slow mover, then you may as well make up your mind to camp with him a while, and don't talk too fast, nor attempt to act too hastily. On the other hand, if he is a slow thinker but a quick mover, if you can rightly judge the time when your ideas have filtered into him, you can expect him to move quickly if you are able to touch him off at the right moment.

With this information before you, it will be

of interest and value to transpose things and see how these features apply to your own self; for, after all, the person who succeeds best in understanding others is the one who has proceeded farthest in understanding his own self.

Instead of trying to influence someone else, maybe someone will be trying to influence you. Your first requirement, therefore, is to know your own characteristics, and then to rapidly estimate those of the other fellow. When a person is trying to influence you in relation to something or other it will readily be seen that the governing factors of that person's mental constitution are valuable things to know.

One look at the profile of a person is sufficient to determine whether he will come at you quickly, with energy, and with a desire for speedy action, or whether he will be governed by opposite influences.

Most salesmen are of the quick-thinking type, and most of those who are spectacularly successful are also quick movers. All orators and public speakers have the sloping type of forehead also, for the platform is no place for slowly-moving minds.

The slowly-moving mind is the safely-moving mind; and where the actions are correspondingly deliberate we have a type where method, routine, persistence, and orderly efforts will appeal; whereas the other type, the quickly-

thinking and quickly-moving type, will desire movement and change.

By the angle of forehead and chin you can determine the action-value of the individual—his speed in thinking and in moving. And linked up with these things we also have indicators concerning his endurance, persistence, and capacity for details, etc. Consequently, when we apply the values of forehead angles and chin angles to the other factors which have been treated in previous lessons, it will be seen that, before a correct determination of one's own characteristics can be made, many compensating influences have to be taken into consideration.

SUMMARIZATION OF LESSON 14

Just as the angle of the forehead denotes rapidity of thought reactions, so does the angle of the chin indicate rapidity of movement.

The more a person's chin recedes, the quicker will be his actions, and the more prominent the chin the slower they will be.

The quickly-moving type is the type where quickly-changing conditions have to be coped with, whereas the slowly-moving type should be requisitioned for conditions where deliberation of action is essential.

A quick thinker and quick mover is apt to be precipitate and get into difficulties. He can be

brilliant, but his actions are not always dependable.

A slow thinker and slow mover is apt to be notoriously impractical. He is a slow, impractical thinker in the first place, and then when he is also extremely deliberate in action he is apt to become run over and sadly bruised in the hurly-burly of life unless he is adjusted to his right sphere.

One should rightly appraise one's own action-values, and then apply that knowledge in practical affairs.

LESSON 15

SHARP FACES AND BLUNT FACES

WHEN a person's forehead and chin recede, and the nose is fairly prominent, we can call such an one sharp-faced.

When the chin and forehead are inclined to be fairly vertical, or even to project forward, we consider the individual blunt-faced.

The sharp-faced person is a quick-thinker and quick-mover, while the blunt-faced one is a slow-thinker and slow-mover.

The former is often a "flyer," and the latter a "crawler."

It will readily be seen that many combinations can be made from these two characters. For example, a person can be a quick-thinker and slow-mover, a slow-thinker and a quick-mover, a fairly-quick-thinker and a very-slow-mover, and so on in many possibilities of combinations.

In the present lesson we will treat of two broad types, viz., the quick-thinker and quick-mover, and the slow-thinker and slow-mover, and see how they fit into compensating niches in the scheme of an intricate and complex social organization.

The sharp-faced person is the person often referred to as a "live wire." To a certain extent

such a designation is fairly appropriate. He is one who loves movement, wants quick results, and is restless under restraint.

Such a person is not keen on method, organization, nor procedure which requires deliberation.

The blunt-faced person is the plodder, the one for detail and organization, and who can take punishment.

If ever two sharp-faced people, or two blunt-faced ones, become linked up in business partnership, the result will be sure disaster in the first instance, and at least a painful experience in the other.

Close business association requires that one person shall be the complement of the other. One must be able to do what the other cannot, and possess characteristics which the other lacks.

Where both "double up" in some things, and are seriously lacking in other requirements, they naturally run much risk of coming to grief.

In a legal partnership, the sharp-faced partner will be the successful pleader, and the adroit handler of conditions. He is one whose mind works quickly, and whose motor responses are alert. In cross-examination or defense our sharp-faced friend will walk all around his blunt-faced opponent. He is resourceful and keen to take advantage of opportunities.

The blunt-faced type is the type for office

work, the type to delve into records, prepare briefs, and systematize general working conditions.

In surgery it will be the sharp-faced gentleman who will be quick to act in the operating theater, whereas the blunt-faced one will be more inclined to move deliberately. Consequently, if you ever have the misfortune to find yourself in an emergency hospital, and have enough consciousness left to enable you to have a say so about some such trifle as the amputation of a limb, it would be just as well to take due note of the chin and forehead of the gentleman who seems anxious to get to work with the knife and saw.

Both types can be of inestimable service in practically every walk of life, but it will stand one in good stead to be able to exercise a little observation as to whether each is functioning in his proper sphere—especially where one's personal interests are seriously involved.

In salesmanship both the sharp-faced and the blunt-faced types have their respective spheres. If, for example, the selling takes the form of handling staple commodities in a routine way, where system and sustained turn-over are prominent features of interest, then the blunt-faced person is best for the requirement. But if it is a case of a specialty, in which new conditions have to be met, and where quick adaptability to demands will be the deciding influ-

ence between failure or success, then our live-wire friend is best for the job.

In engineering it will be the sharp-faced type who will be best for preliminary surveys, an estimating of general possibilities, and a considering of new and undetermined influences; whereas it will be his blunt-faced partner who will shine in a subsequent application of co-ordinated efforts.

It will be the sharp-faced individual who will be always reaching out toward newly materializing conditions, constantly striving to see what is coming next, and conjecturing upon new eventualities; while in the meantime it will be the blunt-faced partner who is doing the mopping up.

Of course the sharp-faced person will be temperamental, which means that he is liable to fly off the handle rather quickly. He can be a veritable Don Quixote in tilting at windmills of grievances, be they real or imaginary, whilst the blunt-faced character can move along very complacently, and miss a whole lot of trouble and grief by the extremely simple expedient of not seeing them.

The blunt-faced person is a reasoner and philosophizer. He loves to turn things over in his mind; consequently he will shine best where comparison and deduction can have play; but the sharp-faced type wants little of such things and is influenced mostly by immediate and

practical considerations. So if you want to sell anything to a sharp-faced person, skip along quickly with your little song, and don't make the fatal mistake of trying to emphasize the obvious. With the other type, however, you can act quite differently. In his case you can use mental pictures with good effect. No matter how seemingly dense he may appear, however, it will not be well to be impatient or endeavor to force his conclusions, for in such an event he will be capable of giving you a very fine exhibition in obstinacy.

The "live wire" is a very useful individual in life, but the person who advertises himself as such is not using the most commendable method for his purpose, for a live wire can also be a short-circuiting individual in his temperament and actions, and in any event he is never a paragon of good qualities.

The fact that a person advertises himself as a live wire implies that he is one in whom the voltage of action can quite easily be stepped up too high.

It is not necessary to advertise one's self as a live wire, for the face tells the story at a glance.

It makes no difference what one's vocation may be, the characteristics of general adaptability will be readily apparent. This does not mean that, if a person is a writer, the observer can tell by looking at him whether he writes poetry or philosophy; but one can readily

discern whether his writing will relate to facts or theories. Consequently only the briefest of glances is necessary to see whether a person is a good advertisement writer, for example. No form of writing relates to facts more directly than the writing of advertisements. The whole aim is one in which an effort is made to link up things with desires. The advertisement writer therefore will be of the sharp-faced type, the type which likes facts, and when a person likes facts he can readily portray them.

The blunt-faced type is the individual who finds time to solve puzzles, riddles, and similar exasperating indulgences, but no one has ever yet caught a species of the sharp-faced class doing such things. He would laugh to scorn the person who would suggest any such form of recreation.

Again, it is the blunt-faced type who writes long letters to the newspapers, and who wonders why the editor seems to take an unholy delight in condemning his effusions to the depths of the waste paper basket instead of handing them over to the linotype operator. This does not imply that the sharp-faced individual does not also take it into his head to say a few words to the editor once in a while; but whenever he does so indulge, his communications will be brief and to the point.

Whenever you read a long and tedious communication, whether in the form of a letter to

the press or a paid article, you can take it for granted that the writer belongs to the blunt-faced variety. As a rule, however, few paid articles are tiresome, for the editor himself will be of the type which possesses little fondness for the products of a bulging forehead.

Broadly speaking, the sharp-faced type is the doer, and the blunt-faced type is the thinker. The one is the person of action; his temperament is dynamic. The other is the reasoner, the pleader, the philosopher; his disposition is placid.

These two types are extremes, and between these two extremes we will find every modification and combination.

It is well to master what we can expect to find in the extreme, then we can appraise modified types fairly readily. For example: if a person is only fairly sharp-faced, then we know that all that which has been said about the characteristics of the sharp-faced person must be correspondingly modified; and similarly so with the blunt-faced person. Just as a person can be tall, extremely tall, short, fairly short, or extremely so, and we can form mental pictures of his stature according to such qualifying terms, so does the same principle apply in relation to the slope of the forehead and chin and the relative characteristics thereby indicated.

The sharp-faced person is the flyer, the mover, the jumper, and the lover of action. The

blunt-faced person is the slowly-moving, plodding, deliberative, and methodical individual. Between these two extremes we can find practically every modification.

Each in his own respective niche is good. When transposed, so that a flyer gets into a plodder's job, however, or vice versa, something is naturally bound to go wrong.

SUMMARIZATION OF LESSON 15

The sharp-faced person's forehead and chin recede, the blunt-faced person's forehead and chin incline to the vertical, or may actually project.

The sharp-faced person is a quick-thinker and quick-mover; the blunt-faced type is a slow-thinker and slow-mover.

The sharp-faced person is the man of action, and loves movement; the blunt-faced type is the man of method, routine, and organization.

In partnership the sharp-faced and the blunt-faced type should act as complements to each other, so that action is linked up with method.

The sharp-faced type is temperamental; the blunt-faced type is phlegmatic.

The sharp-faced person is the man of facts; the blunt-faced type is the reasoner and philosopher.

The successful advertisement writer is the sharp-faced type, for advertisement writing is

essentially an occupation which deals with facts.

These two types, with their respective characteristics, are extremes, consequently they will serve as guides for modified examples.

LESSON 16

BLONDS AND BRUNETTES

The Bony and the Frail

WHEN there is a deadlock in the deliberations of a committee, the chairman often has the privilege of casting the deciding vote, and thereby breaking the tie. And in our studies of types we may also sometimes find it hard to identify a person's best vocation. When that is the case we have several forms of supplementary evidence which we may call "deciding votes."

These deciding votes are physical characteristics other than shapes of skull, the most distinguishing of which are color of eyes and hair, and the ranginess of physical build.

In lessons 1, 2, 3 and 4 we have seen that blueness of eye and fairness of hair are Nordic characteristics, and that darkness of eyes and of hair are Mediterranean features.

We have similarly seen that tallness and ranginess of build are also Nordic traits, and that frailness of bodily construction are of Mediterranean roots.

This being the case, after studying the shape of the head, and noting the trends thereby revealed, it will be well to consider the factors of color and physical build also.

We have seen that the dispositions of the Nordic and the Mediterranean have wide dissimilarity. This being the case, all forms of evidence which will help us to trace the racial history of a person are valuable.

We have seen that the split in the Nordic's character, whereby two distinct types eventually developed, took place many thousands of years ago. The tall, raw-boned, energetic, adventuresome, and somewhat reckless character pushed on into Asia; whereas the less energetic and more peaceful members stuck pretty closely to the eastern shores of the Mediterranean. We have also seen that the adventurous Nordics who pushed well into the heart of Asia, eventually became exterminated by the slow processes of degeneration under conditions for which they were not adapted; whereas the more peaceful characters who kept to the sea shore survived by assimilation and adjustment.

Whenever a person is fair-haired, blue-eyed, tall and rangy in build, he is strongly Nordic. When he is dark-eyed, dark-haired, and inclined to be frail in build, he is strongly Mediterranean. But we find these respective characteristics existing in a form of combination oftener than not. Consequently we will commonly find people whose eyes are gray or a light brown, whose hair is from brownish to dark brown, and who may be short in stature yet of bony build, or tall, and yet be small-boned, etc.

In all of such things we are able to identify basic racial strains, and become competent to decide conditions accordingly.

Where things are much mixed up in this way we must make an inventory of all the factors, and then decide which strain preponderates, and in what manner. In all of these efforts we must be guided by the fact that the Nordic was an adventurer, restless in disposition, and always reaching out toward change; whereas the Mediterranean was of an opposite type. If we are therefore able to segregate the various racial characteristics in a person we will be able to immediately sum up the basic factors in his disposition.

What we desire to do is to determine whether Frank Smith has more of the restless, the roving, and the adventurous urge in his general make-up, than that of the vine and fig-tree variety.

Now Frank may be tall, thereby indicating a Nordic's strain, and yet at the same time he may be small-boned. So before we go any farther we must decide which side of these two opposing influences have the best of the argument. Frank's tallness and ranginess of build suggests activity and adventure; but his small bones betray lack of stamina and endurance. This being the case we decide that the Mediterranean has slightly the advantage; for it will be no use for a person to court conditions in which

he will never be able to carry on adequately because of physical frailty.

Still, although we will restrain Frank from going off into the jungle or across Arctic wastes, we have to find something for him where his strong Nordic strain can get a little satisfaction. So before we go any farther we will take his color into consideration. Is he dark or fair, or of a mixed type?

We can readily judge whether his hair and eyes are more inclined toward the Nordic or the Mediterranean; and according to the extent to which there may be a preponderance in either of these, we will decide.

In this case we will assume that Mr. Smith is dark-haired and dark-eyed, which, being Mediterranean characteristics, we charge them up accordingly.

We thus find that Brother Smith has more of the Mediterranean in him than the Nordic to a considerable extent, and we must credit and debit him proportionately.

As Frank Smith is tall, and of rangy build, we will have to find him a job where he can use those long legs of his to a workable extent, and by which he can experience motion. But as Frank's bones belong to the diminutive class it will be obvious that his job must not entail great physical endurance.

Having paid tentative homage to Frank's Nordic requirements as indicated by his build,

we must now satisfy his Mediterranean demands. We must find Frank a job where he can have some form of substitute for his vine-and-fig-tree racial memories. We must find him some sort of occupation where he can lead a life not entailing overmuch physical aggressiveness.

So now we must commence to study Frank's head, and we find it inclined to be narrow—as we rather anticipated. We thus know that our friend is of a peaceful, easy-going disposition, and not pronouncedly mental, for although his forehead may be generally good, it will not be broad enough to bring him into the mental type. He will therefore have to be put into the mechanistic class.

A view of Mr. Smith's head sideways may show that he is fairly long from the ears back, and only fairly high from the ears up; hence we conclude that Frank is quite a decent chap humanistically, and is not inordinately bossy.

The sort of vocation that will be suitable for Frank Smith will therefore be one where he can come into sympathetic touch with his fellows, will not have to manifest any great amount of initiative, can apply principles along more or less methodical lines, and yet have freedom of physical movement.

Let us now introduce another complexity, and assume that Mr. Smith has a chin which is not any too strong, i. e., it is inclined to recede

somewhat, thus indicating quickness of action, while at the same time his forehead is inclined to bulge forward, thereby showing that Frank is a slow thinker, and is therefore impractical. What sort of a job have we to dig up in order to suit Frank's rather unusual requirements?

His job has to be one where he can have physical movement, where he has not to make quick decisions, but where fairly quick action is necessary. Furthermore, he must not be put into a room by himself, away from his fellows, for his tallness and length from the ears back will make him want to run with the herd.

Now Frank will not make a good specialty salesman, for he will be too slow a thinker. Other things being equal he would make a successful doctor, for his slowness of thought would give him good deliberative ability, his long head would have a professional value, and the change in daily experiences would fit in with his desire for movement.

He certainly would not make a good dentist, for he would be too restless; in fact, anything which requires extremely careful action bars anyone with a pronounced Nordic strain, even if there are strong Mediterranean characteristics present also. And Frank's tallness, height and length of skull, betoken a fair amount of restlessness, though he will be somewhat lacking in endurance.

Frank would serve well as a time-keeper if

his education lacked the higher forms of training; and if he happened to be higher above the temples than above the ears he might succeed in the ministry—other requirements being present. His exact vocation, however, could not be determined without taking into consideration many other factors. But the point of interest is this: after the general head structure has been studied, we must still give serious consideration to color and build, for both of these indicate the basic racial strains just as clearly as most of the skull shapes do, and we must consider them accordingly.

Fairness of hair, blueness of eyes, and ranginess of build, must always be considered as factors indicating restlessness, ambition, independence, and a love of change and variety, while darkness of hair and eyes, and physical frailness, point in the opposite direction. As the entire combination of one's physical make-up is always complex, however, before we can determine exact values an inventory of the whole must be taken.

At first sight it may be thought that one's height, bone structure, color of eyes and hair can have nothing to do with one's temper, likes and dislikes, and general social values, but they are all contributing evidences of buried racial strains.

The lesson of all of which is as follows:

Our general characteristics are a synthesis of

the strains of our racial ancestors which flow in our blood.

SUMMARIZATION OF LESSON 16

Color of eyes and hair, and form of physical structure, are important considerations in character analysis.

The color of eyes and hair, and the general build, are intensifying or modifying factors in determining general trends.

As fairness of hair and blueness of eyes, together with ranginess of build, are Nordic traits, and as the Nordic had distinguishing characteristics, the color of eyes, hair, and the general physical structure, have a consequent vocational value.

Similar influences hold good in relation to the Mediterranean's traits.

All of such factors as color of hair and eyes, and general physical structure, must consequently be considered from a racial standpoint, and their meanings appraised accordingly.

LESSON 17

PROFILES AND CHARACTER

SERIES 1

THE height and length of the skull show basic racial dispositions.

The forehead and chin indicate the rapidity with which those racial characteristics operate; the slope of the forehead gives an index to quickness of thought, while that of the chin relates to action.

A profile of the skull from the eyes to the back of the head therefore gives us a clue as to how the individual *feels;* the forehead indicates how quickly those feelings become linked up with thoughts, and the chin shows how rapidly those thoughts become transformed into action.

In the present lesson we will take a typical Nordic head-shape (which is high over temples, high over ears, and long from the ears back) and note the different effects produced on the personality by variations in slopes of forehead and chin.

The influences of these variations in slopes of foreheads and chins and this particular head-shape are treated in the following sequence:

Type 1. Vertical forehead and vertical chin.
Type 2. Sloping forehead and vertical chin.
Type 3. Sloping forehead and sloping chin.
Type 4. Vertical forehead and sloping chin.

TYPE 1

Height above temples indicates ideals and power of mental visualization; height above the ears shows ambition, and length of head from ears back is evidence of humanistic trend.

In Type 1, therefore, we have a slow-thinking and slow-moving type of face linked up with the above racial characteristics.

This type will have strong sympathies, and will want to lead. In this leading he will be actuated by high ideals, but they will tend to be impractical.

Such a person will feel keenly, and desire to right wrongs, but is very liable to get out of touch with realities.

His is the methodical, the slow-moving mind, the mind which is apt to lose sight of practical requirements because of its tendency to pick up much inconsequential detail. If the world would only stand still a little to enable him to get all of his organization perfected he would get better results. In an age of hustle, however, such a type is apt to get somewhat run over.

Even when a mind of this kind has gravitated

to a conclusion, there is still a "hang-back," for there is no liberation of movement. Such a type would be so cautious and methodical in arranging for shipping food to a starving community, for example, that the victims would all be dead before he felt satisfied that he had taken all necessary precautions.

This type can be very obstinate. In the first place, his height above the ears will give him a desire to govern, in which he will be actuated by lofty purposes. He will be so slow in making up his mind, however, that the more energetic person will have a tendency to lose patience with him. Albeit, he will positively decline to move until he feels like it.

He can never be a good all-round executive, no matter how highly educated or trained, for the executive must be of a more quick-thinking type. He must be able to act promptly in an emergency.

He is not a routine man, and cannot fill an executive position where hard practical requirements have to be handled with dispatch and accuracy. Consequently he will do best in a niche where he can have scope for individual action, and a control over conditions, but where he can have time for reflection.

This type would make a good balance-wheel in a partnership where he could serve as a brake on a "flyer" type of partner.

He could not be a specialty salesman, as his

mental reactions are too slow to meet quickly changing conditions.

When uneducated, such a person's predicament is pathetic. He suffers with a bovine resignation, and if a steam-roller of some sort of commercial or industrial calamity passed over his mental toes he would wonder what it was all about, and why such a thing had to happen.

If possessing drafting ability, a taste for chemistry, medicine, or similar lines, he would do safe and able work; but he must have latitude for individual action.

A high type of personality generally, but inclined to be somewhat prosaic and pedantic.

TYPE 2

In Type 2 we have a quickly-moving mind linked on to the same racial characteristics as those possessed by Type 1.

Like Type 1, Type 2 is humanistic, has high ideals, and wants scope for individual action in order to express those ideals.

Being a quick-thinker and a slow-mover, No. 2 rates very high in a world of practical con-

siderations. Furthermore, he is a very admirable social type.

He loves to run with the crowd. He understands his fellows.

His great strength lies in being able to think quickly though inclined to act slowly. Consequently such a person is fairly safe. There are times, however, when too great slowness of action is a serious handicap.

Unless there are individual psychic causes involved, this type is never excitable. He thinks deeply and feels keenly, but never splutters over.

The place for this type is at the front, right up against the public, where he can meet a stream of people and handle vexatious questions, for his mind will instantly take in the salient features and he will never "go off half-cocked."

When in doubt (as such a person very often is, notwithstanding his quickly-moving mind) he is safe in jumping to conclusions. His doubts are, in reality, an over-emphasis of caution resulting from his chin. Often such a person will experience a tussle between his chin and his forehead. His forehead will say "yes," his chin will say "no."

This is the only type of person who can afford to take chances. With him there is little danger of impetuous action. His chin is always

acting as a brake, and very often a little too much so.

Fond of individual liberty of action, he is not keenly anxious to lead socially. He sees the motivating influences behind attitudes and actions, and is inclined to be critical of them.

A poor specimen of human nature for being experimented upon by any aggressive salesman in any "hurry-up" tactics.

Having high ideals, and a quickly-moving mind, he can be approached from that angle; but he will be keen to detect shams and insincerity.

He will never be satisfied in a subordinate position or in following routine. He will want swinging room.

If our friend is of the mental type he would make a success in the ministry—providing other requirements were in evidence.

If mental, and at the same time wide at the temples (showing a strong sense of material values), he would be a good executive and financial authority.

If this type is a bad citizen, then society must be blamed for not having treated him rightly in his formative years, for his natural qualities are of a high order.

Type 3

This is the "flyer," the man who does not believe in doing anything on the installment plan.

He is the so-called live wire.

His thoughts and actions are always trying to see which can get the better of the other.

Having the same form of skull as Nos. 1 and 2, he is a herd man also, but is always a scout.

He is the first to find fresh pastures, and the first to become again dissatisfied.

He never wants to go it alone, but likes the crowd to go where he goes. He is therefore always looking back to see whether others are following, and is always impatient at the slowness of their movements.

If you are looking for a person to head the list in some movement or other, take a little time at the outset so that you may be able to find a good specimen of this type, for such things will appeal to him rather strongly.

He likes human beings, and wants them to like him; and although he usually wants to boss things, his general viewpoint of life is far from being bad, for his ideals are of a high order.

He is inclined to think rather much of himself, however, for although his ideas are, on the whole, quite healthy and good, he is usually anxious that everyone else should think as he does.

He is a good fellow at heart, and very capable, but because he is unable to learn how to wait he is liable to "spill the beans" very often.

For rapid thinking and quick action, type No. 3 is the man for the job, providing, however, that he be not invested with too much responsibility.

If this person is ever in doubt about anything (which is not often) the safest thing for him to do is to sit down a while and let the world float along a little without taking part in its affairs.

But this, our friend would find extremely hard to do. Yet if he would only persevere he would make greater headway in the long run. This type accomplishes some wonderful results, but is liable to make some serious mistakes as well.

He can prove himself a very successful salesman, and unlike many others, he never knows when he is licked.

He can be cheerful enough to permit the drippings from an umbrella to trickle down inside his collar and yet make a joke of it—providing, of course, that he is in the mood.

As a politician he would endure a tremendous amount of hand-shaking before throwing up the sponge.

If he has the trader's width at temples he will be a bright and glowing example of the individual who started out to sell lead pencils and finally got all of the good things of life coming his way.

If isolated from his fellows, where he cannot take a leading part in something involving action, he will be a most miserable specimen of humanity.

He would make a fine president for the booster committee of the local chamber of commerce.

TYPE 4

This man likes responsibility and relies on his own ideas, but his actions are too quick for his mental reactions.

He thinks along lofty levels, and in an individual way, but he is not a good "waiter."

Actions are very definite qualities; and when a thing is done it is done. If a person is a slow-thinker, but a quick-mover, it naturally follows that he has unusual necessity for being careful. Yet type No. 4 is his own worst enemy in this respect. His actions are very often ahead of his best mental ability.

He has a ponderous mind hitched up to a dynamo of motor activity.

With such a type a thing is often done before he has begun to really think about it.

Being high over the ears he will not take advice. Being high over the temples he will have high visualizing power; but because of his bulging forehead, he is apt to be sadly impractical; and if he should happen to be narrow at the temples also, then he will need a guardian to take care of his bread-and-butter requirements. In such a combination of characteristics the only way by which he could save a dollar would be by nailing it down.

Members of this particular type can very easily become attracted to movements of social reform, and often are the victims of badly baked ideas.

They love humanity, and have pronounced views as to the best means of bettering social conditions, but are unable to wait for any slowly developing growth. They want their Utopia right now—whether people are ready for it or not.

If No. 4 is mental, then he will probably specialize in panaceas for saving the whole human race expeditiously. If he is not of a mental type he will vote in the affirmative upon any motion of radical reform, and then take an active part in the movement.

Seeing that he has a high head, and as no

high-headed person can ever settle down to routine, Type No. 4 has to do something involving movement, otherwise he will be very restless.

If he became attached to someone, or some organization, where the framework of his impractical ideas could be put into better shape, and his tendency toward quickness of action restrained, then he could be very valuable. His height above the ears is, in itself, good, and so are his ideals. But the trouble is that he is inclined to get away from practical considerations in his thinking, and to act too quickly.

If some of his forehead could be spliced on to his chin he would be a world-beater.

He could be a good doctor, but would make a poor surgeon.

He can also be extremely obstinate. This type of individual must do something where he can have individual latitude, but it must be of a nature which will head him off from too much theorizing. With him, the imagination will work harmfully if allowed too much play.

LESSON 18

PROFILES AND CHARACTER

SERIES 2

IN THIS lesson we will study the four varieties of foreheads and chins in relation to a skull which, although long, and high at temples, as with Types 1, 2, 3 and 4, is low over the ears.

Very little consideration is necessary to apprehend that the possibility of combinations of skull shapes is practically illimitable. Even when considering the three features of (a) height over temples, (b) height over ears, and (c) length from ears back, and comparing combinations of these with differences in foreheads and chins, a tremendous range of factors comes into play for consideration.

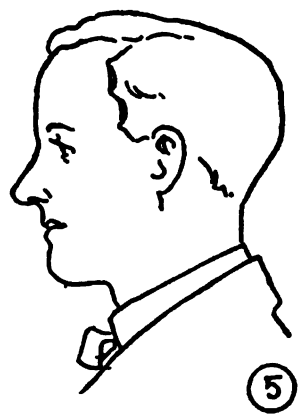
Height over ears indicates ambition and desire for individual freedom. In the series of four types considered in the present lesson this Nordic factor is eliminated; hence the whole general racial characteristics of the individual become extremely modified.

Lowness of skull over the ears is an Alpine vestige; in the present series we therefore have a skull shape which is lacking in one of the Nordic's major traits.

In the four types of skull now treated pronounced abitions for leadership do not

exist, and so the whole general mental perspective of types 5, 6, 7 and 8 will differ radically from the four treated in the previous lesson.

TYPE 5



Very sympathetic and idealistic, but impractical.

Length from ears back shows humanistic strength, while height above temples indicates ideals.

Two great temperamental qualities are therefore predominating.

Ideals are good individual characteristics, but there must be driving force behind them if they are to secure recognition.

This would be the type of person who would preach the doctrine of turning the other cheek when one has been already slapped.

One can readily see that the applicability of such a doctrine of passive resistance must largely depend upon the nature of the individual's racial strains.

To preach the doctrine of turning the other cheek to a person who is high above the ears and wide between the ears is worse than flicking a red flag in the face of a bull.

Type No. 5 would take very kindly to such a precept, whereas the person who would hand out the same injunction to type No. 4 would be courting fireworks.

Type No. 5 could fight upon occasion, but he would never do it for temporal power. He would not fight back until his immediate personal comfort became seriously menaced.

This type can feel keenly. He is humanistic and idealistic, yet so mentally slow that he suffers considerably before he becomes aware of it.

When he finally awakens to the fact that he is suffering, he is apt to conclude that the whole human race is afflicted with the same malady, and will probably formulate grotesque plans for righting the imaginary wrongs.

The mind of such a person works so slowly that he has an inadequate sense of color tones. He gets so close to mere details that he frequently loses sight of the broad principles behind the whole scheme of things.

When he sees a shade, he sees little of the contributing elements. When he sees a high light, he sees nothing but a glare. Consequently he is either on the peak of optimism or down in the dumps.

As he is a slow mover, his inner life is often enigmatical to his fellows.

If he is of a mental type he could be an evangelist. If uneducated, and with wide development at temples, showing sense of material

values, he would specialize in some humble calling. He would want to buy and sell something in which he had a temperamental interest, such as odd styles of furniture, bric-a-brac, etc. He could love a material object.

Such love would be the displaced element of an ungratified longing, however. It would be a material symbol for some form of starved inner desire.

Faithful worker. Good on detail probably.

Could bring much patience to bear on creative efforts.

Sympathies would always be with the under dog.

Strongly emotional.

Not a salesman.

TYPE 6

This man can have the saving grace of humor as a set-off to his humanistic and idealistic trends.

He feels, and conceives, and his mental reactions are quick.

If he promises you a subscription for your pet charity, try to secure the cheque before he loses his enthusiasm.

Mentally he would not mind writing you the

cheque, but his chin would impel him to be cautious.

He can experience a quick play of reactions between his ideals and his love for humanity, but he is prone to be somewhat inconstant.

If you want to enlist his sympathies in a humanitarian movement, try to catch him at a time when he is feeling rather depressed over some personal condition.

He is inclined to be very solemn, but would not make an ideal undertaker, for he likes people too well.

If commercially inclined, he would take pleasure in organizing welfare work in a big establishment where he would act under the broad instructions of a sympathetic head. He would be interested in anything making for better social conditions.

This type of person is somewhat inconstant. This is because he does not want to lead, yet at the same time is a poor routine man.

As his mind works quickly, those ideals suffer from changing emotional force. He is therefore apt to become weary in following a specific line.

If he is wide at temples he could enjoy commerce, providing it was in some line which appealed to his æsthetic taste. His trading would therefore be more of a temperamental indulgence than a cold-blooded money-making effort.

This type will often experience a conflict

between the ideals and material considerations. He would like to help everyone on earth, but his chin would make him go so slowly that there would be little danger of his giving away his last nickle to help anyone.

If otherwise suitably endowed, he would make a good minister. That dome-shaped head of his, accentuated by his receding forehead, would give him great qualities of reverence, and ability for instilling similar feelings in others.

If things were coming rather slowly he could hang on very tenaciously.

He is mentally alert, and has a keen sense of humor and if he does not display much outward interest in what you are saying you must not necessarily conclude that his mind is not following you closely.

In order to be happy this type ought to do something where his efforts would have a social value. Money itself is not incentive enough for such a person; and as he is low over the ears he does not care a flip about social position.

He really likes to help things along.

Anything in which that element can come into operation will interest him.

TYPE 7

This person may cry with you at one moment and throw something at your head the next.

He is very variable indeed.

Nice person, though.

He feels deeply, thinks along high levels, and is exceedingly temperamental.

As he is not the only one who suffers in that latter respect, we have no right to be over harsh in our judgment of him.

This is the fellow to employ when quick thinking and quick acting are necessary—a splendid type for getting in the heavy subscriptions at the laying of foundations, and the placing of corner stones.

His ideas in relation to charity and social betterment are likely to be very practical. He can feel things, and sense solutions.

Very optimistic and is inclined to think that the world is a whole lot better than it really is.

Being sharp-faced, he is thoroughly energetic, but he is a poor man for details and method; he does not like to mop up.

He could be a fine specialty salesman, pro-

viding his specialty was something which appealed to his ideals and sentiments.

He will frequently experience much disappointment because of an inability to get a favorable response to his idealistic aims in a world of cold, practical facts.

On the other hand, he often brings much pain upon himself by his own actions, because of too great a sensitiveness in being "touched off."

He is a quick actor, but his reactions are temperamental, and do not necessarily reflect good judgment. This is because, being naturally quick to act, the driving force comes from the top of the forehead instead of from the front part. If he is wide between the ears, his experience in taking punishment is likely to be pathetic; for, as he is liable to make mistakes, the harder he drives the more he is inclined to hurt himself.

Moreover, he must have change and variety, and is always pained by the mundane. He does not like low mental altitudes, yet is often compelled to live there.

If of the mental type he could derive a great deal of satisfaction from diverting his love for practical ideals into that channel; but if he is uneducated he would probably experience a rough time.

If an architect or an artist, he would be able to tone down mundane drabness by an introduction of the æsthetic.

To appeal to him, always remember what that height above the temples indicates.

Also do not forget that his personality is one of motion.

TYPE 8

This type will have much to bow him down while traveling through this vale of tears.

The world will give him a lot of trouble and, as if that were not already sufficient, he will make a lot more for himself.

He feels keenly, thinks highly, although somewhat vaguely, and is very impractical. On the top of this he is in his actions of the hair-trigger variety.

He fails to understand the world, and is often harshly treated by it.

His great drawbacks are that his views are both pronounced and impractical, while at the same time he is impulsive in his actions.

Where quick thinking is not imperative he is good for detail work.

He is prone to harbor resentment, and this is so because he gets into so much trouble by exploding that he tries to rationalize his own

defects upon the outside world. He consequently obtains quite a little satisfaction from believing himself to be a very much downtrodden person.

When people of this type get mixed up in radical movements they usually precipitate themselves into much trouble.

They are possessed of too much action and too little personal responsibility — too much feeling, but lacking in clarity of thought.

Their ideals are good, but badly mixed.

The best chance for a person of this type is to apply himself to some mechanistic occupation. He will then be able to turn his impulses into a channel of interest where it will be possible for him to do the most good with the least responsibility.

He usually likes people, but people may not be attracted to him. This is not because of inherent qualities, but because of his reactions toward the world.

He does not get along in the world nearly as well as Type 5, for he splutters over too quickly.

He is inclined to act first and think afterward.

He would like very much to help society, but lacks the necessary patience to do so. His concept of what is really wrong, and his methods for righting things, are often also badly tangled up.

If he would only be content to go around in a

ring he would save himself a lot of trouble. This, however, he finds it hard to do.

He has too great a fondness for taking up the grievances of other people, and consequently he himself is never far removed from some form of personal unpleasantness.

If he happens to be of the mental type he will probably present the world with some very tiresome theories, but will rarely be able to understand why he invariably receives the cold shoulder.

He is a good fellow, but Nature has planted many thistles in his mental garden.

The more you talk philosophy to him the better he will like you, but you will always find it hard to know just what he is mentally striving after.

LESSON 19

PROFILES AND CHARACTER

SERIES 3

IN THE series covering numbers 5, 6, 7 and 8, we treated of height of ideals, represented by height over temples, in combination with lack of desire to dominate, reflected by lowness over the ears.

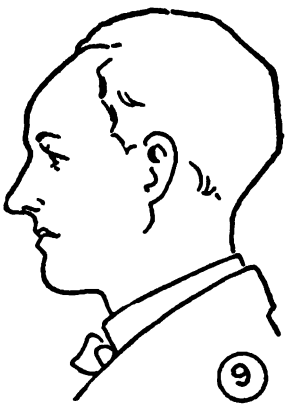
In the present series we will reverse that combination, and consider the significance of character traits when a person is high over the ears and comparatively low over the temples.

In the eight types treated in Lessons 17 and 18 we have had two very strong factors tending to give the personality some very appealing characteristics, viz., ideals and humanism. In the present series, covering types 9, 10 11 and 12, we will eliminate the ideals, and then take note of what happens.

In this series the types will have strong desire for the crowd (represented by length of head from ears back), but at the front part of the skull there will be shown lack of mental visualization. This type, therefore, functions at a lower psychical altitude than the previous example.

As height over the ears has been retained, he will have a desire to dominate as much as possible.

TYPE 9



This type of person will like people more than they will like him.

He will want to be bossy, but will be unable to do very much of it because of his slowness in thinking.

No slow-moving person can expect to be much of a leader.

The only way to lead is to do it.

Leadership is not a matter of academic distinction, but of practical facts.

If you are a leader, you must lead. If you don't then you are no longer a leader.

Being a slow thinker and a slow actor, Type 9 can never become a leader. The crowd will not tolerate slowness in mental reactions. It will forgive errors of judgment, but has little use for the person who has to sit down to permit his thoughts to catch up with him.

This kind of individual can be very obstinate sometimes, however. He may like people, but cannot visualize their desires, and yet wants to lead.

In the first place, he is unable to understand people and is slow in making up his mind. In other words: in relation to getting along with

people he is hesitant in arriving at conclusions, and when he does so arrive he often comes to the wrong place.

Type No. 9 has but a small field for mental recreation. If he cannot see, taste, smell, touch, or hear a thing, he cannot realize its existence.

As a big proportion of humanity is able to visualize things which it cannot see, taste, smell, touch, or hear, there will be many sensations which Type No. 9 will not be able to appreciate. Yet that height above his ears will not permit Mr. Number Nine to take a back seat.

This man has to make good in some sphere where he will be concerned only with realities.

He can never be a good organizer, for his lack of mental visualization will prove a fatal shortcoming.

In times of stress, when many people lose their heads, Number Nine may shine to advantage. It will be hard for him to get excited about anything; consequently there is a niche in life where he can be very valuable.

He doesn't miss his lack of mental visualization, for one cannot miss what has never been possessed.

If extremely wealthy, this type would probably endow some form of institution for giving people something which they do not want. He is constantly making the mistake of assuming that he knows what the other person wants better than the said individual himself.

TYPE 10

This gentleman is inclined to be cynical.

He is usually too cocksure about everything.

He altogether fails to understand human nature, and yet he has a panacea for every ill with which mankind is afflicted.

There is one redeeming feature about this: he will not care very much whether his ideas are adopted or not, which is something for which we may be thankful.

He will offer his ready-made solution for each and every problem which may arise, with bland disinterestedness; and if it is not immediately taken hold of and acted upon he will think the other fellow will be that much the loser.

He will take a great delight in seeing humanity struggling with a complexity, so that he may have the pleasure of solving it, which he will do gratuitously, though probably realizing that his solution will be completely ignored. By him it will be considered as being all in the day's work, however.

Although cynical, he is very patient, though his patience may be only a form of sublimated psychical snobbery.

To influence him, begin to treat of human problems from a detached standpoint, for this type feels *for* humanity, but can never feel *with* it.

If he should ever make up his mind to become aggressive in his views he will run things with an exceedingly high hand.

There have been many instances where this type of person has taken the reins into his hands in the poltical arena, and has cracked the whip of despotism with joyous abandon. The insolent arrogance with which one particular specimen of this sort used his position as Speaker of the United States Congress for many years will be recalled by many people without much difficulty.

Such a person is altogether beyond argument and evidence. To him the ends justify the means.

If people don't know what is for their highest good, well, someone must do their thinking for them. Such is the mental czarism of Type 10.

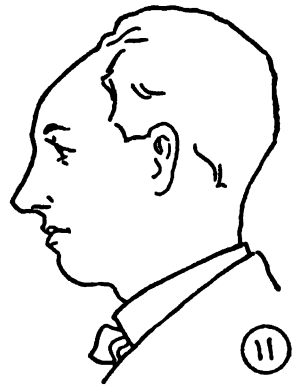
Then again, the mental agility of such a type makes him a difficult case to handle. When you think you have him cornered, he will very likely be away in the next county taking a vacation.

People will admire him for his colossal nerve, and his fortitude in taking a lot of knocking about without flinching. He would make a very successful salesman, but might be tricky—unless

exceptional circumstances had ironed out the creases in his nature.

If wide at the temples he would be likely to identify himself with some church organization and then use the membership list for the purpose of mailing literature descriptive of the wonders of some get-rich-quick oil scheme.

TYPE 11



No. 11 will have very pronounced views as to what the human race stands most in need of, and will want his own personal panaceas put into effect.

He does not believe in academics. He is a doer.

He never questions that his plans are the best on earth, and if he should chance to be a salesman he will have something to offer which has the whole world "beaten to a frazzle."

His great strength lies in his immense conceit.

Very readily he can make a fool of himself, but will be a long time in finding out the fact.

If people don't think with him and act with him, then they belong to some poor, benighted race.

People are apt to like him for his very impudence. He has always a plan ready-made for remedying any form of social ailment, but whether he is selfish or otherwise will depend to a large extent on the width of his head between the temples.

His thoughts flash quickly, but spread out along very material lines.

He would give handsomely to charity if the object appealed to him, but would like to have a movie camera energetically operated during the act.

He can be all things to all men, usually witty and unusually happy. He would make a fine baby-kisser on a political campaign, and would accept any office from Town Constable to President of the United States.

He has never been known to explode from over inflation and never suffers from any sense of inferiority.

He measures everything according to his own attitude toward the world in general.

He thinks that he likes people, when, as a matter of fact, he is simply in love with himself.

He will do anything to help the race—providing he is given first place as the one who has conceived the plan.

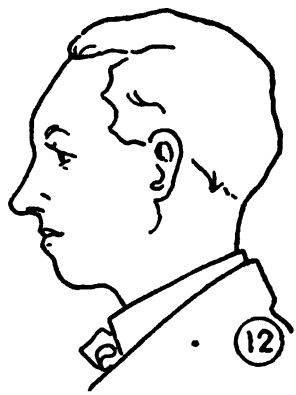
All of his ideas become short-circuited between his liking for the common crowd and his own glorious self; consequently he often gets the one mixed up with the other, and has no

power of mental visualization to help him straighten out the tangle. He would be unhappy if he knew more.

He can be used to much advantage—if you know how to work him the right way. To do this he must be prodded through his own ego, as all of his reactions pass through that particular psychical transformer.

He thinks he is indispensable, but he can be sold through that very weakness. Not a bad sort of fellow in his own place.

TYPE 12



This person likes people but doesn't know it.

He believes there is something wrong with the world but finds it hard to make up his mind as to what it is. He knows, however, that he is mixed up in the matter some way or other—at least he feels that way about it.

He is interested in things which relate to human betterment and the evolution of social conditions, but is never able to get things quite straightened out in his own mind.

Judging from his actions, he is inclined to have definite purposes, but such a conclusion is

often a mistake. His actions are not linked up closely enough with mental co-ordination.

His feelings and actions synchronize too closely, and he is opinionated without being mentally clarified.

He can handle details where there is breadth of purpose present, but must not be made to feel that he is a mere cog in the mechanism, as he will want to be, at least, a wheel in that mechanism, no matter how small and comparatively unimportant.

His thoughts will keep moving back and forth between considerations of his own self and of people in the mass, so that what he personally feels, he will conclude will also reflect the feelings of the whole human race.

He will be a great hand in taking around petitions, heading movements, and all that sort of thing. Never once has he been known to turn a deaf ear to any application for personal services in such affairs. He wonders why it is that such thoughtless people as bankers, lawyers, doctors, and hard-headed business men are unable to see the great hardships under which they are suffering, nor why they do not come out and join the procession for the demanding of something or other.

His general panacea for anything and everything is: "Let's do something."

He becomes the first convert to every freak single-track movement.

If ever an idea becomes linked up with his emotions it is liable to become frozen and irremovable. He is always restless and wants to do something, and yet is hardly able to say just what is hurting him. He is always climbing upon the rear step of the band wagon, but never seems to obtain the fullness of recognition which he feels should be accorded to him.

No matter how humble the position, he must be allowed to think that he has a certain amount of responsibility resting on his shoulders. When thus played upon he will work very faithfully and contentedly.

If educated, he is apt to be somewhat of a nuisance, because, lacking mental visualization, he will have little appreciation of the fitness of things. He makes of every hobby a religion, and seems to enjoy being unhappy.

LESSON 20

PROFILES AND CHARACTER

SERIES 4

IN THE present series (types 13, 14, 15 and 16), we will note what takes place in the various forehead and chin combinations when the individual carries the characteristically Alpine strain of being short from the ears back.

A person of this type is not easily swayed by what may be called *herd emotion*, and which is simply *sympathy*.

The bullet-headed Alpine was short from the ears back, and was therefore individualistic.

He flourished in an age when, although living a community life, he had to rely on his own personal initiative.

The Alpine's psychology characterized the principles of "Safety First"—not the safety of the other fellow, however, but safety of his own individual person.

Where there is no thinking about the interests of others, there can be no feeling for others; and where there is no sympathy for others there can be no broad understanding of the feelings and cravings of others.

Shortness from the ears back shows a lack of ability to appreciate the feelings of one's fellows.

TYPE 13

This person is very dominating, but possesses high ideals—ideals, however, which may not always suit other people.

He can visualize strongly, but not in relation to any emotional characteristic.

His ideas of an emotion consist largely in determining whether some particular action will cause physical pain or pleasure.

His soul is mostly in his forehead.

If of a mental type he will live in a world of his own, a world of icy-cold philosophical deliberations.

If musical (as he can very well be), his emotional energy will flow out in that channel, in which he may achieve great things. His music, however, would be inclined to be individually subjective. It would take a head of the shape of his own to understand it as he would like to have it understood. He is inclined to conclude that the whole world is out of step—all except himself.

He would get along much better if he could only keep a few paces in the rear so as to note

how his comrades swing along in the march of life. This, however, would be out of harmony with his true character, for he would hate to walk behind anyone.

He would not be unduly aggressive in trying to impose his individuality on other people. If they wanted to accept his leadership, well and good; if not, then theirs would be the loss—not his, and further discussion of the question would be so much waste of time.

As he doesn't understand his fellows, he will naturally have the experience of not being understood by them, and this he will endeavor to bear with Christian fortitude, though the probability is that he will rather like it, for self-martyrdom brings its own peculiar pleasures.

He would never bother about inventing such a utilitarian requirement as a good pencil sharpener, or a satisfactory grass-catcher for the lawn mower, but would specialize in something which would have more of a theoretical value in a world somewhat removed from realities.

If you want to interest him, you must climb up to his pedestal of aloof-superiority, for a time at least, and pretend to be watching wayward humanity playing the fool down below on the plains of life.

If you want to make him do something, you must ask his advice as to the best way of doing it, so that he can feel that he is doing just what he likes. If you fail in the first effort, there is

nothing to do but to walk around to his other side and try the same method again in a slightly modified form. Don't try to force him, however, unless you are sure you have more power behind you than he can command. In that event he will be quite satisfied if conquered.

Such an individual can have wonderful patience with things, but not with people.

TYPE 14

This person will not be as contented with things as type No. 13.

Having a quick-moving mind, he will have some very definite ideas as to what is best for the world.

He doesn't love his neighbor as himself, nor does he want the aforesaid neighbor to spend much energy in doing it, either.

He will have some very definite ideas as to what the world needs most urgently, and will want those ideas put into effect.

He would not understand what a tear was if he saw it, but would probably analyze it for its chemical constituents.

He would impose his ideas upon people, and no matter how much they rebelled he would

consider it only a matter of time before they would all be sure to rise up and call him "blessed."

If time failed to soften things, he would substitute some other panacea for the miseries of the multitude, and this new remedy would probably be worse than the old one.

He can manifest a wonderful amount of patience in trying to get people to fall down and worship him. Of course, he is egotistical and can say some very cutting things and be infinitely solemn about it.

He will want to do something where he can be in touch with material realities.

If of a financial type (wide at temples) he will be cold-blooded.

He is very prone to work the personal pronoun to death.

If of the mental type, he will speak, write or teach about material substances, which will have a more or less direct connection with his personal interests.

He thinks himself impartial, detached, and benevolently judicial; but in all such attitudes he is only placing sacrifices on the altar which bears the superscription "My Own Exalted Ego."

He believes in keeping the home-fires of personal desires continually burning.

This is the gentleman who invented the word *verboten.*

Although always desirous of wanting to make the other fellow think as he does, he is wholly unable to understand why the world does not specialize in making laurel wreaths to adorn his brow.

He is a good and safe man to carry out a plan in which his sentiments have been enlisted, though he would like to have an opportunity to devise his own plans.

To get him to do anything, you must succeed in making him agree with you. His viewpoints must be enlisted; for he will either go the whole way with you or no distance at all. He is the sort that can do a large amount of listening, but will make up his mind as he goes along.

If you fail to convince him at the first shot, don't recapitulate. Try something new, for this fellow likes change.

Type 15

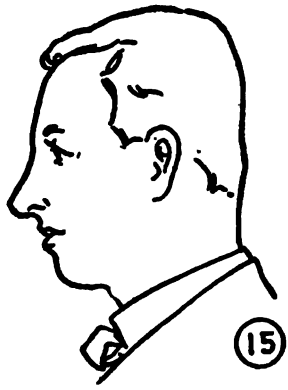
This man will want to have things done in his way, and to have them done at once.

He thinks and feels like Type 14, but is not content to await developments. With him it is always a case of "do it now."

His idea of the present, however, is always linked up with his personal point of view.

Unless the project is one which lines up with his own concepts he will try to have the "now" put off as long as possible.

On your first introduction to him, he will



take good care to let you know what he thinks the world ought to do, and what a fine thing it has been for the world that he was ever born into it.

If anyone should venture to suggest that he is an egotistical boob he will not be hurt, but only somewhat surprised at your viewpoint. He will even try to prove that you have a long way yet to go in your mental development, or you would never have had such wrong conceptions.

He will not be able to get along with people very well, and must therefore work in a sphere where his successes will not be dependent upon his amicable associations with the public, for he will not require to put forth much effort to be gratuitously impertinent. One word he will never be able to understand, and that is "diplomacy."

As he always wants to be moving along, and is unable to enter into the feelings of others, he manages to develop a considerable amount of friction during his earthly pilgrimage.

There may be a case on record where his

type has apologized for something or other, but no authentic evidence of such an incident is available to date.

If he ever smiles when he does not really feel like doing so, the effect is not pleasant.

He would be a much more useful member of society if he would develop his ideas for what they are worth, and then remain content whether they are accepted or not, but he would never be able to enter into the spirit of such a suggestion.

As long as his powers of visualization are kept harnessed to material facts of general interest, he can do some great things, but when those same powers reach out to influence the interests of other people they become a menace.

His actions are too quick to enable him to be a good organizer, and as an executive he would run his ship on the rocks.

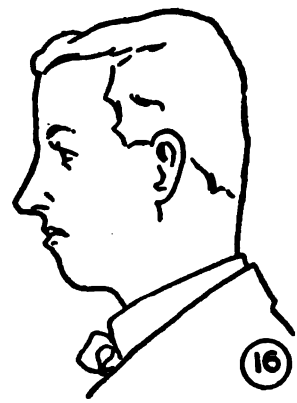
As he cannot understand his fellows, salesmanship would be out of the question with him.

He is, however, able to endure considerable hardship, and take it without whimpering. Indeed, he would consider such experiences as all in the day's work.

Type 16

When in doubt, Type 16 will too often act first and think afterward.

As long as any such actions do not involve the interests of his fellows, he will get along



fairly well. When, however, he begins to do the thinking for others, he is likely to get into serious trouble.

This man may apologize once in a while, as he does not really object to doing so; but he will never be able to understand why any such thing as an apology can ever be necessary.

If he ever has any qualms as to whether his ideas or the opinions of others are the best, he will invariably solve the problem by giving himself the benefit of the doubt.

He will not altogether assume that he cannot do wrong, but he will be loth to admit that any such possibility is a factor for serious consideration.

He is not prone to sit on his front porch awaiting delegations to court his leadership in civic affairs; on the contrary he will take it for granted that any discerning and discriminating body of fellow citizens of even average intelligence would naturally expect him to lead the procession or carry the flag.

At times he can do some most exasperating things and yet punctuate his actions with complacent smiles of self-congratulation.

He will have great visions, but they will always be linked up with personal or material considerations.

As his actions are quick they will not always reflect his abilities to the best advantage.

He will have a great liking for precedents; in fact he will excuse many of his unpopular actions on those grounds. He believes in vested interests, providing those interests are in his own name. If they pertain to some other fellow's he will have serious doubts as to their propriety.

If mental, and of a literary bent, he will take the most careful pains to elaborate a system of principles which no one will be able to understand except himself. Somehow or other he will want to benefit humanity without troubling much about the feelings of individuals.

He can do a lot of creative thinking, but will want to see things work before he has thoroughly tested out their applicability. He lacks stick-to-it-iveness. The height of his head above the ears and the slope of his chin are always calling for movement, whereas his mind is sluggish.

He must have movement, however, or else be a very dissatisfied person; hence his niche must be one where he can have latitude of action

over things which require a certain amount of co-ordination.

If educated, and long from the ears forward (thereby showing ability for applying natural principles) he may be able to do great things. Under such circumstances his desire for personal power and movement can be directed into intellectual channels.

LESSON 21

PROFILES AND CHARACTER

SERIES 5

IN THE four types constituting the present series we have the two Alpine characteristics of shortness from the ears back and lowness over the ears, in combination with the Nordic's highness over temples.

The manner in which the shape of forehead and chin affect this combination will be influenced considerably by width of skull between the ears.

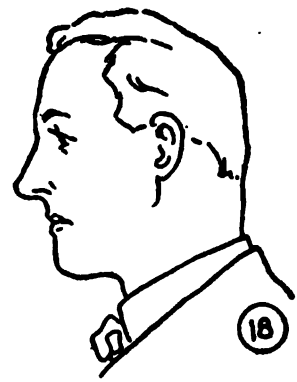
Whenever we find the combination of a high, yet short skull, as typified in these four examples, we have a general tendency toward mildness; but that will only be the case when the thickness of skull approximates the peaceful Mediterranean type, i. e., when it is narrow.

Width of skull indicates strength, and strength is always restive for employment; consequently a thick skull will have a tendency to break free from restraint whenever pushed too far.

The ideals in these four types are safe as far as they go; but when they break down, then things are not so good.

head foremost into our stereotyped and standardized system of public schooling, the authorities responsible for such folly ought to be hitched to a plough and made to work with oxen; for this is a type which calls for special consideration at the hands of civilization, and if it does not receive it, then the aforesaid civilization is a joke.

TYPE 18



This type will have kindred characteristics with the preceding example, but will "come to meet you."

He will not want to force his ideas on you, and may even say "yes" or "no" when you insist on his doing so, but he will hold to his own opinions just the same.

A very useful individual, however, to fit into a big organization where his distinctive peculiarities can be utilized. Patient, deliberate, quick-thinking, and possessing ability to plan creatively. Such are his characteristics.

He will always use his creative thinking along lines where his plans can fit in with some existing organization; for he is not a pathfinder. He would make a fine specimen for devising details

to round off unfinished corners and smooth the rough spots in some widely developed organization.

He never looks for praise, but thinks he ought to get some once in a while just the same.

If possessed of artistic ability, he may have unusual capacities in some such direction as textile designing, etc., for he will strive to express his primitive conceptions in an impersonal manner.

If strongly developed in an artistic direction, he would go in for creations which would be somewhat of a nightmare to the average person. You will therefore see that this type is very closely related to the person who first perpetrated cubistic atrocities.

He can give an explanation for everything that he does, though the only people who will be able to understand just what he means will be skilled psycho-analysts.

In his mentality, ordinary ideas are apt to become jumbled so that they will have different values to him than they have to a plain, everyday business person.

He might very well be one over whom neurotic women would make a hash of their better sentiments, but would be somewhat bored in the process and would hardly know what the fuss was all about.

This type will not want to keep on traveling around in the same groove all the time; he

thinks too much for that. When a person thinks considerably he likes change. This type will never have the initiative to get up and go out on his own accord, but will always wait for circumstances to move him.

If musical, and at the same time possessed of a trader's width in front, he would wish to sell things connected with his bent, viz., musical instruments; and if financially able, would go in for the rare, the unique and the valuable. He would then look upon such objects as parts of himself.

He would probably have a hard row to hoe sometimes, but the chances are that he would never be found in the bread line.

TYPE 19

This type will not be content to keep his ideas to himself, but will want the whole world to share them with him.

Simple-minded and confiding, but of uncertain temper.

He tries to have his personality share the strains of divergent characteristics.

His psychical background is primitive, whereas his idealistic superstructure is of a far higher stage of development.

Like his friends, Nos. 17 and 18, he thinks and feels impersonally but, unlike them, he is apt to act very individually upon occasion.

He will not be content to present his views upon a platter for acceptance or rejection, and be equally satisfied whatever the result, although he may perchance pretend to be. This gentle soul could not be aggressive if he wanted to, and would not wish to even if he could. Without overmuch straining, however, he could develop quite a little supercilliousness of the quiet variety.

He will manage to get quite a little kick out of life, though some of those kicks may be just somewhat too material to be altogether to his liking.

This type will not be as good at detail and routine as No. 18, for he has a restless chin, and his temperament is therefore more variable. His primitive impulses are apt to become short-circuited through his chin upon slight provocation.

He is not naturally suspicious, but can be resentful.

He should have something to do where there will be a certain amount of latitude of action for creative work. His strong powers of visualization ought to be fully requisitioned, because they would thereby become constructively harnessed.

Any kind of salesmanship, of course (as with

all short-headed people), is out of the question.

The harnessing of his powers of visualization would depend upon his natural inclinations. For example: if educated, and long from the ears forward, and possessed of technical training, he could do good work along research lines. If musical, he would possibly want to compose, and thereby find a channel for expression. In all of these occupations, there will be no desire to lead. He will be one of those who speak of being wedded to his art, etc., which means, of course, that his art has become the expression for some form of unconscious longing. When a person becomes wedded to his art it means that he has failed to become mated to his natural social requirements.

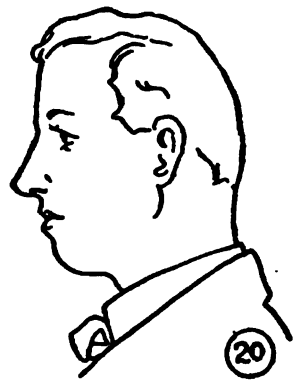
We can all of us succeed in deceiving ourselves, but the person who is high over the temples and low over the ears has that faculty particularly well developed. Still, No. 19 can get lots of pleasure out of life in a quiet way, just so long as his chin does not get him into too much mischief.

Type 20

Providing that the mouth of No. 20 can droop sufficiently at the corners, he can be a veritable Gloomy Gus.

His ideas and ideals are likely to become mixed in a terrible tangle.

He will often feel something which he can



not transpose into thought symbols, and yet will feel at the same time that he ought to do something.

Being somewhat hazy concerning his feelings, and unable to mentally classify them, though often breaking out into action, our friend often finds himself getting into a sea of troubles.

It will be little use trying to explain the nature and significance of his actions, for the simple reason that he will not have any definite conceptions himself. He will often act because impelled by some feeling or other, and for that reason alone.

That high forehead of his will carry a veritable basket-full of idealistic conceptions, but that mental basket will be tilted so far forward, as shown by the bulging forehead, that he will be always confused in his ideas as to just what is what.

He is apt to live in a peculiar little world of his own, and when he emerges into another world, namely that of reality, he will be staggered by surprise.

If his head is of the narrow variety he is liable to subside more quickly outwardly than in-

wardly, and he will then experience considerable mental turmoil for a time. If of the wide-headed type, he will explode with a bang, but will get over it more quickly.

It is hard to say what he would write about if he had a mental forehead, but probably the most that can be said is, that, no matter what his theme might be, only a comparatively limited number would be able to understand him or interpret his sentiments.

Being short-headed, he is not a community man; and that being so, he will not be able to reflect the spirit of the crowd. Consequently whatever he might have to write about would have to have a strong individualistic tinge; and individualism can mean almost anything in these days. It is difficult also to know what he could sell, if he happened to be wide between the temples. That forehead-full of undigested idealism, tilted so far foreward, makes it awkward to find a niche where No. 20 can shine to best advantage. All things considered, he is likely to be more useful in a mechanistic niche, where, however, he could have some little mental swinging room.

It does not necessarily follow that No. 20 is society's fool by any means. There are great possibilities in that curiously shaped head of his. And he is not a bad sort of a fellow, either.

Good luck to him.

LESSON 22

PROFILES AND CHARACTER

Series 6

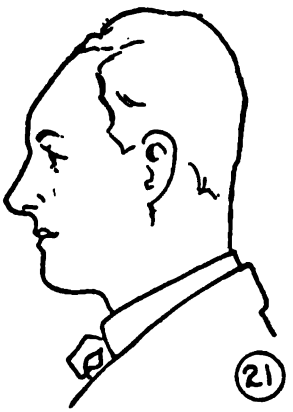
WHEN a person is short from the ears back, and high over the ears, we have a significant combination. Such a person will not understand his fellows, yet will want to boss them. The saving grace in such a situation will depend upon the height over the temples.

When a person is high over the temples we know that he has ideals; and even if those ideals are not of the highest character, they will be better than none at all. Consequently, if a person is short-headed, and at the same time ambitious, it will help very much if there is a frontal development to improve the balance.

In the present series, treating types 21, 22, 23 and 24, we shall see what happens when, in addition to being short-headed, an ambitious person is low over the temples.

Before we go any further we may say that there is little likelihood of anyone with such a type of head as described in the present series ever reading these lessons, so we can say pretty much what we like without hurting any reader's feelings.

TYPE 21



Egotistical, ambitious, cynical and materialistic.

No visualization.

Has a soul, but it is in a primitive stage of development.

Will go through life wondering how on earth certain types of people can waste so much time in building churches, hospitals and schools.

He is saved from being an intolerable menace by the fact that he thinks slowly, and acts slowly, and that by the time he has made up his mind that something does not fit in with his particular ideas, conditions will have become so changed that it may not matter very much what he thinks or does.

Although egotistical, he is not of the aggressive stamp. He feels that, somehow or other, he ought to be at the head of the procession, but his ideas are usually so hazy about many things that he will not be over-assertive.

He came into the world bringing with him a Nordic's inherent ambition, bracketed with the primitive Alpine's lack of sympathy and inability to visualize. Therefore the slower such a

person thinks, the better it will be for his fellows.

The individual represented by this type is impervious to argument or persuasion, and very often finds himself in jail, due to the fact that a lack of humanism, coupled with absence of visualization, brings him low down in the social scale. But all the specimens of this type are by no means on the inside of the jails. Some very seemingly respectable business men possess quite a little of this person's characteristics, and yet manage to "get by."

If uneducated, and with limited mental development, this type is likely to be very surly, and this surliness is not a result of possessing a grouch against anything in particular, but because of sheer inability to understand things in general. This class of individual may have unusual ability in certain directions, in which event he should be placed where his ability can be utilized to greatest advantage. By so doing he can be made to fit into society in a useful way.

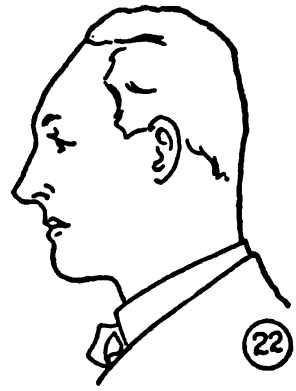
His ideas are not really individualistic, but racial. He cannot help his general trends, and there is no use in losing our tempers over his manifold shortcomings.

We can save ourselves a good deal of annoyance by recognizing our friend's characteristics; and we shall meet his type oftener along the streets of life than we think. Although we may

not realize it, some of his weaknesses may be visible in ourselves, like ugly faces peering through a dirty window.

Whenever anyone sneers about ideals, just take a look at the height of his head above the temples.

TYPE 22



This man will be more self-assertive than number 21.

His mind works fast, and he is never in doubt as to what he thinks about things.

He is the individual who always considers his opinions to be self-evident facts.

In many ways he is a worse person to deal with than an all-round bullet-head.

If of a mental type, thick-skulled, and possessing organizing ability or generalship, Type No. 22 could build up an empire by fertilizing its valleys with human blood.

As soon as you recognize a frontal view of this type, maneuver for a side view so as to secure corroborative evidence from that angle, and if, in addition to being low at temples and high over the ears, you find he is also short-

headed, the best thing to do is to throw up your hands, go away from his presence, and save your socializing efforts for more fitting material.

It may be, however, that you will not be permitted to thus depart in peace, for the chin of No. 22 is one which will tend to make him somewhat tenacious in addition to being aggressive. But as we are considering the psychology of characteristics, and not formulating rules of conduct, we must permit the reader to use his own resourcefulness for coping with such conditions when he encounters them.

As this man may not look so bad from a front view, his appearance can be somewhat deceptive. For that matter he may even appear to have an imposing dome. It is only when a side view of this type of head is obtained that the whole of the story is revealed.

This man will be restless, yet will be unable to do creative work. He is more fond of tearing down than of building up, and finds it more in harmony with his nature to be both cynical and cruel. He can fall into criminal ways very readily, as his social instincts are strongly anchored to primitive levels.

This kind of individual is unable to appreciate the fundamental basis of property rights; consequently statutes are meaningless to him. He will therefore sign almost any form of agreement with anyone and then forget it. If after-

that a badly jumbled-up psychical combination is created.

Without doubt there is a great deal to be said about the brotherhood of man, providing the term brotherhood is stretched sufficiently to embrace the most diverse conditions. Of the quartette represented by types 21, 22, 23 and 24, No. 23 is apt to give the most trouble. He is not content with thinking anti-socially, but is inclined to kick over the traces in a very drastic manner.

He would find it extremely hard to cultivate the traits of modesty and self-abnegation; so difficult, in fact, that the possibilities can be almost ruled out of consideration.

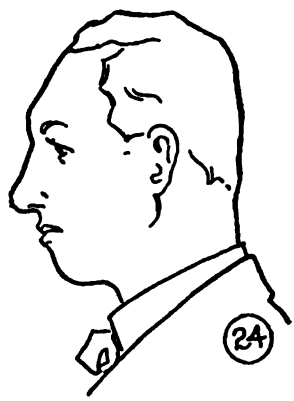
Type 24

This person could very easily place himself in jail, and be quite a little perplexed in figuring out the reason. Indeed, it is doubtful whether the explanation could ever be revealed to his understanding.

Although he feels primitively, and is dull-witted, he is nevertheless inclined to break out into quick action.

Rules of conduct are of little utility to such specimens as No. 24. He simply finds it impossible to visualize anything except what he personally feels, and his feelings do not belong to the present age.

Skull No. 24 is a sort of fossil-fragment from



the strata of man's evolution. His Alpine ancestors did not make a good trade with their Nordic neighbors when they exchanged some of their characteristics through marital intermingling. Just how much they gave to the Nordics is, of course, hard to say; but the evidence shows only too convincingly that they got little enough in return; and that little was not of the best.

It is all very well to be ambitious, providing there is something stable behind the ambitions.

Our friend lacks sympathy, has no imagination, possesses ambition, but at the same time is a slow thinker and a quick mover. That is rather a hard combination for a human being to possess if he be expected by society to make good.

He may mean well enough, but that will not help him much when he comes up too strongly against social conditions for which he is unfitted; and not the least of his troubles will consist in the fact that he will never be able to straighten out in his mind just what they are all about. Eventually, he may gravitate to some sort of conclusion, but it will be unsatisfactory,

for he never will be able to understand that there can be anything within himself which is the culpable cause.

Like the other types with whom he has strong affinities, our friend No. 24 may have good natural abilities, and be extremely clever in many ways. For example: if he possesses a faculty for mechanistic refinements, he can prove himself very capable—in fact the closer he is in touch with material considerations, where his efforts can be harnessed under proper supervision, the better the results he will often accomplish.

His great weakness lies in the relation of his thoughts to society and environment, so much so that he will never be able to form the faintest idea of the basic elements of altruism. It would therefore be only a waste of time to treat him seriously in that respect. And as regards the fundamentals of ethics he would probably consider them a very subtle form of humor.

Taking him altogether, therefore, No. 24 is not a very desirable character.

LESSON 23

ANALYZING THE MENTAL TYPE

THE first consideration in analyzing character is to decide to what broad vocational class one belongs, whether mental, mechanistic, trader, or executive.

In Figure 25 we illustrate the mental type.

Note the wide and high forehead, which gives the face a triangular appearance, with the point downward.

The bottom of the face suggests refinement and frailness of physical structure; such a person lives in a mental sphere and is not fitted for hard physical labor.

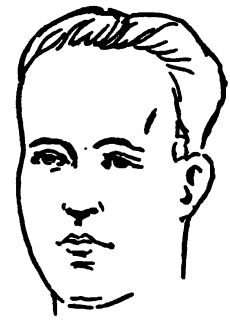
MENTAL TYPE

On meeting this type we must therefore be prepared to appeal to him from a mental standpoint. We must realize that this man has a mind with which to do his own thinking.

While we are taking a front look at our mental friend we may as well note whether he has much of a sense for material values; and we shall probably find that he has little to boast of in that respect.

Note, whether there is a fullness just above and in front of the ears, or whether there is a slight depression, such as may be seen in Figure 26.

Figure 26 is a very common type. He is a man with good mental ability, possessed of a face which indicates sturdiness. He may be an engineer, or something else requiring good mental development, but one thing is obvious, he is not strong on material values, for note the depression above and in front of the ears.



26

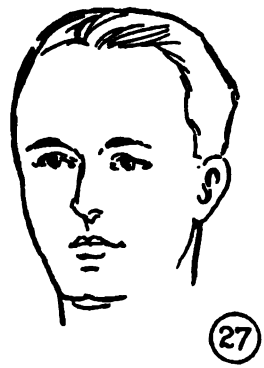
GOOD MENTAL TYPE, BUT A POOR FINANCIER

If you possess that depression, put the brakes on yourself very determinedly whenever you feel inclined to take a crack at some financial venture in the hope that you will make a short cut to wealth, for just as surely as that depression exists you should go "softly-softly" whenever matters of finance are involved. If you ignore this warning, then you are likely to wake up some mournful morning feeling very doleful and wishing you could have your time over again in which to repair the damage which has resulted from your lack of financial judgment.

If your mental type happens to be wide at the

temples, then his ability will be something more than of a mental nature, for his mental ability will be linked up with a sense of material values. He will therefore probably be a financier, and we would temporarily put him into the executive class. See Figure 27.

Let us now turn our subject sideways, and take a brief glance at the height and length of his head.



27

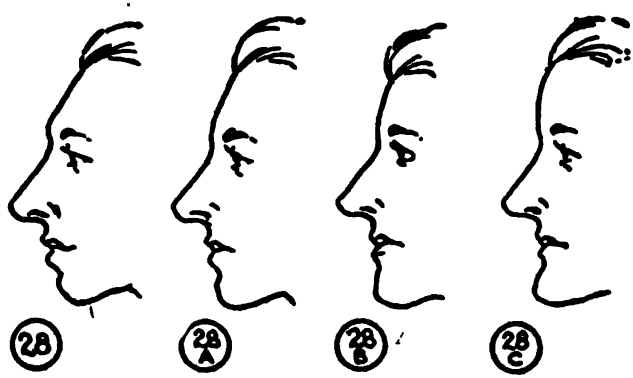
EXECUTIVE TYPE

We will probably find him fairly long-headed from the ears back, but with no great surplus of length from the ears to the eyes. He will therefore know how to get along with his fellows, but will not have overmuch taste for applied science. Where he happens to be long from the ears forward, so that his great mental ability becomes hitched up to a love for an application of scientific principles, he may be a Pasteur, a Darwin, or an Edison. A great deal will depend upon the tilt of his forehead, however.

Let us now study the profile. Does that broad forehead slope backwards pronouncedly, or is it inclined to be vertical, or even to bulge forward? Judging from the classification illus-

trated in Types 28, 28A, 28B and 28C as shown hereunder, where would you place him? Is he a quick, medium-quick, slow or very-slow thinker? And is he a quick, medium-quick, slow or very-slow mover?

The chances are that he will be a fairly deliberate mover, hence his chin will be fairly prominent; but his forehead can be anything. It can slope backwards at an acute angle, or bulge forward, and not affect his mental ability in the least; but it will affect his mental trends considerably.



FOREHEADS AND CHINS

28. Very quick thinker and very quick mover.
28A. Medium-quick thinker and medium-quick mover.
28B. Slow thinker and slow mover.
28C. Very-slow thinker and very-slow mover.

From the above many combinations can be made: very-quick thinker, and medium-slow, slow, or very-slow mover; very-quick mover and medium-slow, slow or very-slow thinker, etc., etc.

The slope of forehead and chin has great significance in relation to modifying or intensifying the trends resulting from the height and length of skull. In Lessons 17 to 22, inclusive, these intensifications and modifications are treated in a complete series of combinations.

Always remember that the height and length of the head indicate the general psychical trends; thickness of skull reflects the driving force with which those trends will be propelled; slope of forehead will indicate the rapidity of the mental reactions, while slope of chin will reflect the speed with which ideas will become set into motion.

One glance at the forehead will show whether it is inclined to recede or bulge, and according to that feature you will be able to instantly determine whether our subject will think along material or philosophic lines.

If the forehead slopes backward our mental type will be a lover of facts; whereas if it approaches the vertical, he will have a strong philosophical bent. If it actually tilts forward, then he will be very apt to be impractical.

If, therefore, our friend of the mental type has a bulging forehead, and at the same time

has a depression at the temples, as shown in Figure 26, then he had better place his financial interests in the hands of his attorneys or bankers, otherwise his days will be marked with much mental gloom and he will often be found kneeling at the financial mourner's bench.

The bulging forehead means slow thinking; and it is slow thinking because of the strong philosophical trend of the thoughts. The person with such a forehead gets a long distance away from material facts, and carries his speculations into such remote theoretical fastnesses that he is liable to become lost. When such a tendency is linked up with a lack of material values, as reflected by narrowness between temples, his days of comfort are likely to be few in the land of prosperity, and he will experience much financial tribulation.

The slope of the forehead will enable us to know on what plane to meet our friend. We will thus be able to know along what channels his thoughts travel; and if we are not able to agree with him, we will be able to think *with* him and thereby be able to understand him.

After we have analyzed the head, so that we have been able to determine the mental trends, we can consider color and the general build.

If of frail physical structure, then we know that we have the student proper with which to deal; on the other hand, if our thinker is tall and of bony build, we know that he will want

to do something in which he can have physical exercise. If he does not work out-of-doors he will require a lot of outside exercise.

If he is blue-eyed and fair-haired, in addition to being tall and bony, then we have to add those restless Nordic factors to his other characteristics, and consider things accordingly.

The mind rules the world, but it also fills our jails. If a bulging forehead is inclined to be too philosophical and removed from practical considerations, and if that condition is accentuated by a narrowness at the temples (as shown in Figure 26) what are we to expect if, in addition to it all, there is lack of education?

In such a case we have an impractical mental type, lacking in money values, uneducated, unable to work in a mental sphere, who positively will never be any good at unskilled labor, yet has no mechanistic ability. Such an one becomes a pathetic example of social debris, with all that such a condition implies.

SUMMARIZATION OF LESSON 23

One glance at the face will show whether the person is of the mental type, for such an individual has a wide forehead, thus giving the face a triangular appearance.

After observing whether mental or not, also note whether there is any depression in front and immediately above the ears. If so, there

is a lack of material values, and there will consequently be an inferior financial ability.

Next obtain a profile look, and determine whether the forehead slopes backward or is inclined to bulge forward.

According to these conditions the subject will be a quick or slow thinker.

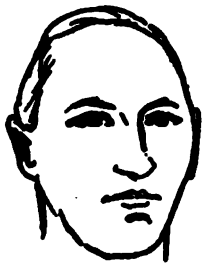
If the forehead recedes, the mind of such a person will be prone to consider material facts. If it is inclined to bulge forward there will be a tendency to philosophize and theorize.

Too much theorizing is apt to make a person impractical.

The uneducated mental type is liable to drift into undesirable social ways, for he cannot function on his own natural level, and will not do so on one which is lower; he is therefore liable to become a "waster."

LESSON 24

ANALYZING THE TRADER AND MECHANISTIC TYPES



29

THE TRADER TYPE
Note Width at Temples

ONCE in a while you will find a long-headed, high-headed, narrow-headed person starving to death in some sort of a shop-keeping effort; but you will rarely find the true trader type suffering in that way.

That does not mean that the true trader type does not make financial crashes. He does, for he is liable to make serious errors of judgment—like everyone else. But one thing is certain; whenever he finds that he is "in wrong" he does not sit down on a dry-goods case and cry his heart out, nor put on a permanently worried look. He falls only to rise.

Whenever the real trader makes a bad break in some venture, he will not waste time crying over spilt milk, but at once commences to find out what is wrong, and then begins to readjust things accordingly.

He will not be afraid to cut and slash things

in order to get himself out of a tangle; but he positively refuses to sit down and moan.

Note the difference in forehead development between the trader and the mental or executive types.

The forehead of the mental type is wide, indicating great ability to delve into problems; while that of the financial type maintains its width downwards to the temples and ears.

The typical trader lacks this mental development. He is not interested in the philosophical or the abstract. He wants to see things, feel things, and possess things. His width of head at temples implies good ability to sense material values; and as he has this faculty he will naturally want to use it.

The trader type will never be intellectual. If he were so he would never be a true trader; for intellectuality implies a thinker's forehead, and if a trader had a thinker's forehead he would not be a trader, but a financier.

It will be understood that in speaking of the trader type in this way, we are considering pronounced illustrations; we have to do this in order to convey a good understanding of things. Of course there are many shop-keepers who are thinkers; but it can be taken as a foregone conclusion that just as width of forehead follows width at temples, that the possessor of these characteristics will become more and more removed from shop-keeping proper, and will

specialize increasingly in higher financial spheres.

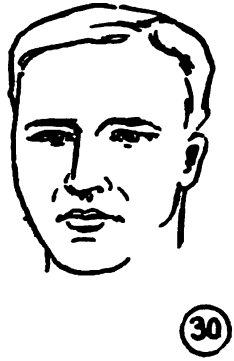
When we turn the trader sideways, the principles of forehead and chin characteristics hold good as with all other types; the sloping forehead indicating quickness of thought, the vertical forehead slowness, and the chin showing quickness or slowness of action, according to its angle. But it is not often found that a trader's width at temples is associated with a bulging forehead; the two do not go well together.

Invariably the person with a head which is wide at the temples has a quick-thinking forehead.

As regards height above the temples, the trader can be anything. If he is high in that respect, he will be idealistic, and will be able to visualize new possibilities. On the other hand, if he is low at that point, he is apt to be a veritable money-grubber.

If our trader is of lanky build, and inclined to be fair-haired and blue-eyed, he will not be at his best in a store, but will want a sphere where he can utilize some of his excess physical energy. Such an one would make a good specialty salesman, an outside man in the real estate business, or anything where he could have swinging room. On the other hand, if he were frail of body, and inclined to be dark, then he would be happy in almost any sort of a crack-in-the-wall store.

If you want to sell anything to anyone, or anyone wants to sell anything to you, in which commodities or interests are at stake, take good note whether your adversary is of the wide-templed variety, and if he is, then don't fall into the error of assuming that everything he says will necessarily be in your best interest. With such a person everything is reduced down to a "business-is-business" basis. You must consequently be governed accordingly.



30

THE WIDE MECHANISTIC HEAD

31

THE NARROW MECHANISTIC HEAD

The biggest percentage of people whom we meet in the walks of life are modifications of the mechanistic type, and may be either of the thick-skulled variety, like Figure 30, or narrow-skulled like 31, or somewhere in between.

The mechanistic person is not a trader, because he is not wide enough at the temples and

at the ears. Neither is he mental, for his forehead does not bulge out sideways. At the same time, however, he has a fair forehead for thinking.

It will be seen from figures 30 and 31 that the mechanistic face is fairly well balanced, the forehead and cheeks being in good alignment.

We call this type mechanistic because it expresses itself in some mechanical way or other, even though at first glance nothing mechanical seems to be involved. No matter whether a person is a doctor, a chemist, astronomer, architect, contractor, optician, salesman, piano-tuner, policeman or taxi-driver, he expresses himself mechanistically. The doctor for example, does not deal in abstract considerations, but is concerned with material conditions. Consequently his attitude and efforts relate to the mechanistic outlet. And so with the other professions named, and many others which could be indicated.

The mechanistic person is often a thinker, but he is also a doer. With him mental activity is linked up with action. He does not remain content to reason along abstract lines, nor to deal exclusively with a consideration of principles. On the other hand he takes no interest in merely passing things along—just making a living by taking a little bit off before handing it on to the other fellow by trading. He likes to do something with that with which he special-

izes. He wants to alter it, better it, or apply it to some new use.

If we turn our mechanistic friend sideways we shall be able to get an advanced line on the direction and manner in which he will specialize.

As before, we take note of forehead and chin. Is he a quick or a slow thinker? A quick or a slow mover? Is he high or low over the ears and over temples? Is he long or short from the ears back and from the ears forward?

If he is a slow thinker, then it will be obvious that his sphere will differ widely from that which would be the case if opposite conditions governed. And whether he will be a routine man or of an aggressively restless disposition will be judged from the height of his head. Then again, whether he will be good on applied science, or will fall into a lower class, will depend upon the length of his head forward.

What we mean by the term mechanistic is that this type of person wants to *do* something, and consequently is not in the thinker class; also that he will want to *use* something, or apply something in some way or other, and therefore has little in common with the trader type, who simply wants to *deal* in something.

The thickness of the head between the ears has a great significance to the mechanistic type —as with all other combinations.

Thickness between the ears implies force—

energy, and consequently a tendency toward pushfulness. Linked up with height over the ears such a person will want to deal with big things. He will then probably be found handling engineering problems of large dimensions. On the other hand, the narrow-headed type would be more inclined toward a less stressful occupation, and might therefore be found in the office or in some of the other professions.

The first consideration in character analyzation is therefore to properly identify the broad type to which a person belongs, viz., whether mental, trader, executive or mechanistic.

The first three are readily recognized, hence if there is any doubt about a person's type he will probably be more mechanistic than anything else.

Don't make the mistake of expecting that everyone you meet will be of any pronounced type. What we have done is to illustrate and describe exaggerated types, consequently we must be prepared to find that most people are modifications of those extremes.

SUMMARIZATION OF LESSON 24

The trader is wide at the temples, but his forehead inclines inwardly from those two points.

He is not a thinker, nor a maker. He passes things along. He has a strong sense of material

values, and links up things with principles of utility.

The true trader type will never be found sitting down for any length of time waiting for trade to develop, nor does he grieve over-much because of a bad venture. He views things in a practical way.

The probabilities are that the true trader type will seldom get into the bankruptcy court and will rarely be found with a prominent forehead; for he is a quick thinker.

The mechanistic person is a mental-doer. That means that he has mental ability, and consequently thinks, but is not content to be a mere passer-along of things; he will want to alter them, better them, or make them applicable to new uses.

The thick-headed mechanistic type will want something to do where bulk, bigness, and similar elements come in for consideration; whereas the narrow-headed type will be inclined for something less strenuous.

LESSON 25

FIRST PRINCIPLES IN SELF-ANALYSIS

HOW much of you is Nordic and how much is Mediterranean?

That is the first question to be decided in analyzing one's characteristics and vocational adaptability.

The Nordic is restless, energetic and pushful. He is a mover, quick in action, independent in disposition, and dominating in his general attitude.

If there is anything to be done, the Nordic wants to do it, and not talk about it. He has vim as well as vision.

He is a person of action.

Often he is too precipitate, and inclined to be reckless; consequently he frequently gets himself into tight corners. But inactivity is killing to him.

In his general attitude the Nordic is eager, sanguine, positive, hopeful and enthusiastic. If he wants anything he feels that it is already his —for a little striving.

He does not become easily dismayed by difficulties, for the simple reason that he refuses to consider them. At the Battle of Copenhagen Nelson displayed this characteristically Nordic

trait when he placed the telescope to his blind eye and declared that he could not see the signal which he was emphatically unwilling to obey.

With the Nordic, to see anything which is desirable is to wish to possess it; and that will lead on to the effort to make the possession a reality.

As an off-set to this eagerness, positiveness and hopefulness, the Nordic is impulsive and changeable. He is too narrow between the ears to endure sustained effort. He is destined for the hundred-yard spurt, but is not suited for the Marathon struggle.

You will find him sitting on the peak of mental exaltation in the morning, but by the time the shades of evening fall he may be down in the dumps. When, however, that condition falls upon him he will probably go to bed, commence snoring within a very few minutes, blissfully oblivious of his troubles, and on the following morning wake up more keen for the struggle than ever.

The Nordic is frank. He likes to put his cards upon the table. He is therefore somewhat confiding.

It is in the blood of the Nordic to want new scenes, new prospects, new conditions, and new influences. He likes new enterprises, and new problems. He is an explorer and investigator.

The Mediterranean's characteristics are almost the opposite to those of the Nordic's.

The Mediterranean is slow, patient, and prudent.

In his general mental attitude he is reserved, serious, and inclined to be pessimistic. And underneath those characteristics he possesses strong vestiges of the Alpine's suspiciousness and resentfulness.

The Mediterranean is liable to be a specialist. He is not keen on exploring, and does not take kindly to changes in environment. When started on anything he likes to keep along in the same direction as long as things are fairly agreeable. Consequently he often knows much more about some one particular thing than the Nordic. As a rule, though, he does not like new problems; they are unsettling to his desire for restfulness.

The Mediterranean likes routine and detail. He finds interest in getting further and further into the complications of a particular problem; he is therefore clever in developing ideas after the restless Nordic has incepted them.

Hence, you will see that it is necessary for you to determine your Nordic and Mediterranean characteristics before doing anything else in the line of vocational adaptability. Of course, there are no pure Nordics nor Mediterraneans; but our general vocational trends will be determined by the relative influences of these two great basic factors.

You will therefore make a careful analysis of

your general physical characteristics according to the racial features of the Nordic and Mediterranean stocks.

Answer to yourself the following questions:

Are you tall, short or medium?

Are you big-boned or slight?

Are you of lithe, trim build, or inclined to be stocky?

Is your hair flaxen, fair, light brown, brown, dark brown, or black?

Are your eyes blue, grey, light brown, brown, dark brown, or black?

Is your head inclined to be high and long, or low and wide?

You will remember that the Nordic was tall, lithe of build, fair-haired, blue-eyed, with a high, long and medium-wide skull; that the Mediterranean was short, small-boned, dark-haired, dark-eyed, and had a high, long, but narrow skull. Also that the distinguishing characteristics of the Alpine were thickness of skull and stockiness of build, denoting great strength and energy.

Now we are not going to ask you to attempt to grade yourself with great accuracy as to your respective racial strains, for at this time we require only an approximate classification. We want you to be able to determine whether you are more Nordic than Mediterranean, or vice-versa; or whether you are pronouncedly one more than the other.

From a study of your general physical characteristics you will be able to instantly determine, in a general way, whether you are restless or composed, energetic or phlegmatic, impulsive or prudent, eager or serious, positive or reserved, changeable or easy-going; whether you are always wanting new scenes, new prospects, new conditions and new influences, or whether you like method, routine, and situations where you can indulge in steady application. You can see at a glance whether, in your general mental make-up, you are an explorer, a pathfinder, an investigator, an inventor, or whether you shrink from the new and want to hold on to the old as much as possible.

We can reduce the foregoing to the two simple formulæ of action and method, the Nordic being the action-type and the Mediterranean the method-type.

It will be found on observation that, in a broad sense, we can divide vocational possibilities into the two distinctive categories of action and method; and before you go any further in your desire to find your vocational adaptability you must be able to determine which of these departments will suit your disposition best.

We are going to find, of course, that the spheres of action and method can be divided up into many subsidiary departments; in a general way, however, the whole range of voca-

tional adaptability must be subjected to this broad dividing line before we go any further.

No matter whether we consider mechanics, economics, science, or any phase of commercial or industrial life, this quality of requirements holds good. In all of such departments of our social efforts we have to first consider whether a sphere implies action or method.

Only a moment's reflection is necessary, of course, in order to realize that nothing can consist wholly of action, nor wholly of method; and the forms of action and of method, the exclusiveness of their nature, and the manifold combinations in which they can manifest their possibilties are infinite. Consequently no form of occupation can consist of simple actions.

The days of simple actions, simple requirements, and simple capabilities disappeared when the evolution of a highly complicated social system took place. There are no longer any simple requirements; on the other hand, there are no longer any primitive Nordics nor primitive Mediterraneans, either. And as every individual is a composite of many racial strains, so does he contain within him the potentials of many adaptabilities.

So what we have to do in order to find the sphere for which we are best suited is to adapt our special activities to meet the vocational demands for which they are best fitted.

Before we go any farther it should be pos-

sible for the reader to see whether he or she belongs to the action-type or to the method-type. And, strange as it may seem, although it ought to be obvious for which of these two broad classifications a person is best suited, so little is vocational adaptability understood that only an extremely small percentage of people have ever given this matter any serious attention. The consequence is that a large percentage of people practically wreck their future prospects immediately on setting sail upon the voyage of their vocational life.

Do you want swinging room or do you like specialty work? Do you always want to be moving around, or are you reflective and placid? Are you one of those people who speak of wanting to jump over other people's heads, or are you one who finds it very hard to get excited over anything? Do you want to see new things, sense new thrills, and experience new influences, or are you a sort of stabilizer?

Probably you are neither the one nor the other to an extreme; but one thing is certain, you are inclined towards one way or the other to some extent.

We will have to find out what that extent is.

In the meantime, please learn the significance of the present lesson, which is: Which do you prefer, *action or method?*

SUMMARIZATION OF LESSON 25

The first principle in self-analysis is to determine how much you are Nordic and how much Mediterranean.

The Nordic is restless, energetic and pushful. He is a mover.

The Mediterranean is slow, patient and prudent. He is the person of method.

The Nordic is eager, sanguine, positive, hopeful and enthusiastic.

The Mediterranean is reserved, serious and pessimistic.

The Nordic is open-hearted, impulsive and frank.

The Mediterranean is suspicious and resentful.

The Nordic loves change of scene, new conditions, and fresh influences, etc.

The Mediterranean is a home-lover.

By following the directions given, ascertain whether you are Nordic or Mediterranean, and to what extent approximately.

If Nordic, then your vocational bent will be in a direction where you can have *action.*

If you are more Mediterranean than Nordic you should gravitate toward a vocation where *method* will be the guiding requirement.

The first requisite in character analysis, therefore, is that of determining whether you are an *action-type* or a *method-type.*

No matter what the vocational niche may be in our complicated social structure, it must fall broadly into one of these two categories: that of *action* or *method.*

Determine these factors in the case of yourself before going any further.

LESSON 26

TRADING AND FINANCE

IF A person is to avoid dismal failure in any department of trading or finance he must be wide at the temples. If, in addition to that width, there is good forehead development, so much the better.

If width at temples exist, with no corresponding forehead development, then that person is of the trader type, for example of which see Figure 29, Lesson 24.

If, in addition to width at temples, there is good forehead development, such an individual will be of the financial type as illustrated in Figure 27, Lesson 23.

Mental development alone cannot give financial ability. On the other hand, a person may have the mentality of a moron and yet have a keen sense of material values.

Financial ability and trading capacity is not a matter of intellect. It is a developed sense. You either have it or you don't; and there the matter ends.

It will therefore be well for a person to determine, once and for all, how he stands in these respects. A realization of the aspects of these characteristics may very well save a person from financial disaster, for it is quite possible

that many an individual is trying to be a trader or financier without the required abilities. It will stand everyone in extremely good stead to know just what is what in these particulars, for there is scarcely a day but what we want to buy something, or that someone is trying to sell us something. Consequently if we are able to apprehend our weaknesses, and at the same time are able to realize the strength of the other party's, we are that much better able to protect ourselves.

If you have analyzed your Nordic and Mediterranean strains, and then find that you are wide at the temples, but have no great width of forehead over which to boast, then we are prepared to carry the analysis another stage.

If you are strongly Nordic, you will want to use that trader's faculty of yours in a sphere where you can experience movement. If you are Mediterranean, then you will be content to operate in a much more restricted area.

The Mediterranean type of trader makes the shop-keeper class, the class of traditional routine character. He may be a grocer, an ironmonger, a dry-goods merchant, or a second-hand clothes dealer. But whatever he does will be of a routine nature.

Such a person will do just what his father did (providing his father had the same vocational bent). He will be content to go round and round in a ring, doing the same thing day

after day, and will have no desire to experiment in any innovations. He will have no vision, and every trading consideration will be governed by the immediate material outcome.

In proportion to the Nordic's trend existing there will be a disposition to widen the sphere of operations.

The Nordic is restless, venturesome, and sanguine; and as those qualities become hitched on to the trader's width at temples there will be a desire to have a wider latitude and a greater scope of efforts.

Two people can have the trader's width at temples, the same mental ability, and similar other endowments of a like nature, and yet have fields of action which are remote from each other. One may be content to be a shop-keeper of an extremely unenterprising sort, while the other may be found in the most out-of-the-way place exercising his trading bent in some unusual manner.

If you are a trader you will therefore determine whether you are of the action-type or the method-type. If you are of the action-type, then you must find a sphere where you can indulge in your trading bent in a way which will give you the movement and freedom of action which the call in your blood asks for. On the other hand, if you are of the methodical type, you can act accordingly.

Between occupying a small crack-in-the-wall shop, waiting for customers to purchase commonplace wares, and being a veritable globe-trotter in response to a strong urge for the unusual, there is an infinitude of intermediate possibilities. And, as the probabilities are that only an insignificant few will be of either extreme, the trader type of person must narrow down his exact sphere correspondingly.

The main consideration is to have a good apprehension of the simple governing requirements, which are these:

A trader's temple width, in a Nordic's disposition, requires an action sphere. Such a person must have change and movement. Whereas a trader's width in a Mediterranean's disposition is content with a method sphere.

But perhaps you have a wide forehead superimposed over the wide temples, such as illustrated in Figure 27, Lesson 23.

Where a thinker's forehead exists on top of a trader's temple width, the individual is no longer a mere trader, but is also a thinker. And when a person is a thinker, and at the same time possesses a strong sense of material values, he is a financier.

When in addition to a strong sense of material values a person has good mental development the range of opportunities becomes widened considerably. Here, however, as in everything else, the basic racial strains will

have a determining effect as to the exact nature of the financial operations followed.

To cite a few branches of financial operations, there are banking, mortgages and loans, investments, underwriting, promotions, stock-broking and insurance.

Here we immediately see the directions in which the respective racial urges will specialize. In banking, mortgages, loans, and investments, we have the non-speculative branch of financial business. In all such branches all operations are practically reduced to *method*. In legitimate banking, mortgages, loans and investments there is no speculation; no risk. In a sense it is all routine—routine on a much higher plane than that of the small merchant's life, of course, but routine all the same.

When the financier branches out into underwriting, promotions, insurance, etc., the sphere of operations becomes broadened considerably. Here we have *action* coming into evidence. And you will also remember that the Nordic's disposition had a strong tinge of the venturesome, and a liking for responsibility and new things; hence in underwriting, promotions, insurance, etc., you will find swinging room for such trends.

If you say that you like the sphere of finance we must assume that you are wide at the temples. If you are not, then your inclination for finance can very well lead you into a whole lot

of trouble. But granting that your desire for finance is justified, and that you possess the necessary financial width at the front part of the head, it now remains to be seen into what exact niche you can work to the best advantage.

Make a careful summarization of your racial trends, so that you can determine whether you are of the action-type or the method-type. If you are pronouncedly of the method-type, then you will want to keep closely to the method sphere.

The method sphere in finance is one in which all operations are confined to routine procedure —where there are no risks nor speculations.

A person thus disposed will specialize in straight banking, mortgages, and the loaning of money on gilt-edged collateral. Such a person is still a trader, in a sense. He lives by the profits obtained from exchanges in which he takes comparatively small risks or none at all.

The sphere of such a person will be conditioned by method. It will be method and precedent, first, last, and all the time. When, however, a strong Nordic strain comes into the disposition, conditions change very materially. The Nordic is the gentleman who will take chances. And if you ever want to get some special consideration from your banker, in which things a little outside the ordinary routine are involved, let us hope that you will have taken the precaution to see that the gentleman

who is sitting in the mahogany chair listening to your statements has some substantial Nordic traits, otherwise you will probably go forth from his sanctum with considerable chagrin surging under your shirt-front.

Lloyds, the world-famous insurance brokers of London, is composed of a group of wealthy members who specialize in writing and underwriting risky insurance, for which they exact comparatively high rates, of course. Although the writer has not had an opportunity to verify facts, it is a foregone conclusion that every member of that institution has strong Nordic strains. On the other hand, if you take the pains to observe as you go through life, you will find that the closer the financier keeps to the "safety first" plan of doing business, the stronger are his Mediterranean instincts.

No matter what the vocation, there is always an outlet for adventure; and, of course, in the realm of finance, there is a veritable jungle of uncharted conditions in which the financier of the nomadic type can disport himself and get all the thrills for which his strong Nordic strains may pine.

If you are of the financial type, and of Nordic temperament, you will seek out an action outlet for your urge, and which will be in the direction of the speculative.

If you are of Mediterranean strains, then your trend will be the method-plan of working, the

risks of the speculators will have little charm for you, and your ways will be those of the cautious man, the man who loveth what is sure.

SUMMARIZATION OF LESSON 26

Anyone achieving success in trading or finance must be wide at the temples.

If, in addition to width at the temples, there is a good, wide forehead, the person will be a financier.

Financial ability, per se, is not a matter of intellect; it is an inherent sense.

The trader with Mediterranean traits will follow a humdrum, shop-keeping life.

The trader with Nordic traits will want action, and will consequently get out of the beaten paths of trading, and specialize in something in which he can have movement.

If you have a trader's head, you must determine whether you are Nordic or Mediterranean. If the former, then you must be an action-type of trader. If the latter, then you will be of the method-type.

When a person is a thinker, in addition to having a wide head at the temples, he will specialize along higher planes than those of the trader's.

If the financier is Nordic, he will incline to the speculative branches of finance, such as underwriting, promotions, insurance, and simi-

his undertakings. If Mediterranean, he will keep closely to straight routine banking and financial methods.

All the way down the line, the factors of Nordic and Mediterranean influences must be kept in view.

LESSON 27

WORK FOR THE THINKER

PERHAPS yours is a thinker's forehead. If so we must see where you can shine to the best advantage.

Refer to Figure 25, Lesson 23, and make sure whether you come within this class.

Assuming that your type is that of the thinker we must first of all determine two factors, the first is that of your racial strains and the other the slope of the forehead.

It will be remembered that the bulging forehead denotes a philosophical trend; a tendency to be reflective and theoretical. On the other hand, the forehead which slopes back indicates a love for facts and practical applications.

Now the thinker is an educator, counselor, or mental pathfinder. He either teaches something, acts as counsel or advisor, or else applies himself to solving the riddles of the universe.

The man of the mental type does not like to make anything, nor to concern himself with commerce or industry. He lives in a mental world. His mechanism is his mind, and his tools are his thoughts.

People with good mental development are to be found in all walks of life and in every phase of social industrialism; but we are not now con-

sidering the combination of thinker and doer, but the thinker who thinks exclusively and relies on someone else to do the practical doing.

If you are of the mental type, and Nordic particularly, you will want to work in a way where you will have latitude of movement. No mere hum-drum teacher's routine will be suitable. You will want swinging room.

There are certain emotional factors involved in a liking for elementary teaching, and these must receive a due amount of consideration. In a broad sense, however, it may be stated that most of the desirably-balanced elementary teachers are of a strong Mediterranean strain.

Elementary teaching is largely routine, and the efforts are governed by certain recognized methods. And method, routine, and a strict following of precedent imply Mediterranean qualities. The true Nordic would feel like spreading his wings to fly away from such a monotonous existence.

The Nordic thinker will do creative work. He will find a vent for his Nordic's urge in mental exploration. He will obtain pleasure in getting out of beaten paths. Perhaps he will write, perhaps talk, perhaps do both; but in whatever line he specializes he will be found working under conditions which permit him more or less freedom.

If you know of a school teacher who is unmistakably Nordic, and at the same time is teach-

ing along elementary lines, unless there are strong emotional factors present, giving a decided love for the work, no very great success can be expected. But there are comparatively few teachers who come within the mental-type class. Strange as it may seem, most teachers are more mechanistic than mental; and if they only recognized that fact, and became better vocationally adapted, they would save themselves a lot of misery, and the young generation whom they strive to teach, a great deal more.

No true mental type with Nordic strain would teach by method. The Nordic thinker strives to analyze the individual's mind and to develop it according to the manifest requirements. But, sadly enough, it is only too obvious that there is little appreciation of the fitness of these facts existing in educational methods.

The mental type of Mediterranean strain will more often be found in the study than in the school. He will rarely take the teacher's role, although that would be a sphere where he could produce good results.

The Mediterranean thinker will not take kindly to the platform; and if you will study the type of person who goes up and down the country with this, that, or some other form of propaganda, and who has followed such a life for years, and seems to revel in the excitement experienced therein, you will invariably find that such an one is most evidently Nordic. He

or she may not be of exclusively Nordic strain, but one thing can be taken for granted: such a person will hardly ever be short, frail, or dark.

The Nordic is the professional propagandist. He takes delight in such a life. Movement, new scenes, fresh pastures, changing conditions, and newly developing influences are to him as the breath of life.

If the mental type is Nordic, whilst at the same time there is the dome-shaped forehead, so that the energy seeks a religious outlet, our friend will not take kindly to converting the heathen who may be living next door to him, but will want to wander far afield in his efforts to save souls. He may take it into his head to go to China, Peru, or even into African jungles; or he may be content to go up and down the country on a missionary tour. And if he happens to be located in Providence, R. I., or Scranton, Pa., it is very likely that he will be hearing a "call" after a while from Portland, Ore., or Long Beach, Calif.

If you are of the thinker type you will first of all find out whether you are a mover or a sitter.

If you are deeply reflective, dislike publicity, care little for position and fame, then it is almost certain that your ancestral strains trail off into Mediterranean roots. On the other hand, if you love to climb right on to the front seat of the band-wagon, and wear the most resplendent parade uniform, then it will be

unnecessary to do any more reflecting in order to find out just where your inner urge seeks to find expression.

You will therefore decide this point before you go any further. You must ascertain whether there is anything in your blood which calls for movement, or whether you prefer the study.

The next requirement is to find out what that forehead means and what it wants. Does it imply a mind which likes facts and practical methods, or does it like to delve into theories and abstract considerations? If it slopes back fairly strongly, then we know that yours is a practical mind—a mind which likes to keep close to concrete considerations. On the other hand, if it is fairly vertical, or even inclined to bulge outwardly, then it will prefer theories and philosophy in preference to material facts.

Refer to profile types 28, 28A, 28B and 28C, Lesson 23, to determine whether you are a quick, very quick, slow or very slow thinker. The quicker you think the more you will be interested in facts, while the slower your mind reacts the more strongly it will gravitate to theories and philosophies.

The slow-thinking Mediterranean type of mind will like the quietness of the study, or a sphere where he can be free from harsh influences. He will theorize, speculate, ruminate, conjecture, and play many games of skittles in

his mind. But if he is Nordic, he will not be thus content. He will want the other fellow to listen to him and to think with him. He will be miserable if he has to think alone.

The thinker-type concerns himself with problems relating to the welfare and advancement of humanity. He does not want to make anything, nor sell anything—except his ideas.

The mental development of the thinker enables him to sense possibilities, and he wants his fellows to sense and enjoy them also. He is a maker and a purveyor of ideas.

The mental type has to fit himself into a groove according to the following characteristics:

Whether Nordic or Mediterranean; whether a lover of facts or of theories.

The Nordic requires action, the Mediterranean likes method. Consequently a quick-thinking Nordic will be a thinker of facts and will want to express those facts actively, while the slow-thinking Nordic will like movement just as well as his quick-thinking brother, but will think along philosophical grooves.

The Mediterranean will think in facts or theories according to the slope of his forehead also, but he will want to do this thinking at home.

The popular preacher who advertises a catchy subject for his Sunday's sermon will be a quick thinker; and if he wants to go over into the

next county to deliver it over again, then he will have an *action urge* within him. The lawyer who puts in most of his time briefing up on abstruse legal points will be Mediterranean—or ought to be; while his partner who goes in for the court-room fireworks will be Nordic—providing the aforesaid partners have as much knowledge of psychology as they have of law, which probably will not be the case.

Movement and method, facts and theories are the governing factors in the make-up of the mental type.

It will rarely transpire that a mental type will be found specializing along purely mental lines. In some way or other, to some extent or other, he will be found linked up with a mechanistic occupation. Still, whether such a person specializes along purely mental lines or not, it will be well to recognize the two governing requirements of *action and method,* and the two forms of trends, viz., *facts versus theories.*

SUMMARIZATION OF LESSON 27

The thinker is an educator, counselor, or mental pathfinder. He deals in ideas and not material things.

The thinker concerns himself with the mental aspects of his fellows.

If the thinker is Nordic he will want to express his ideas actively; if he is Mediterranean he will be content to be passive.

If the thinker is a teacher, and of Mediterranean type, he will be content to follow routine, and in an elementary way. If he is Nordic he will want swinging room.

The Nordic will be able to think creatively, and to blaze new mental trails; he refuses to be bound down by precedent.

The Nordic mental type will have a strong liking for propaganda or work where he can be in the lime-light.

The first requirement of the mental type is to determine whether he is a mover or a sitter, and then to see if he likes facts or theories.

The sloping forehead is the forehead for facts, while the vertical or bulging forehead likes abstractions.

LESSON 28

THE ENGINEER

WE ARE now going to explore the spheres where some of the many kinds of mechanistic types can find scope for their abilities.

It will be remembered that the mechanistic person is one who *uses something.* The tool may be a shovel, a stethoscope, a theodolite, or a paint brush; the only difference will consist in trend of ability and education.

Let us see if yours is an engineer's mental make-up.

The engineer is a person who wants to construct something along big and broad lines. He deals with material conditions and not with material values. As far as material values are concerned, the more highly qualified a person is in that respect the poorer he will usually be in engineering ability.

It may be asked: Cannot a person be both a good engineer and a good judge of material values?

The answer is: Such a combination may be possible, but in real life it is scarcely, if ever, encountered.

There is a present-day tendency to unduly broaden the term engineer. We hear of industrial engineers, and even commercial engi-

neers. But the person who invented such terms was looking for a catchy expression and not a logical designation.

The term engineer can only be rightly applied to the following spheres: Civil, mechanical, electrical, structural, and mining, which classifications are so well known that further description is unnecessary.

The first requirement of an engineer is a faculty for mathematics and an application of formulæ. He must also have good visualizing power.

If you have these natural qualifications you can pursue the quest of your engineering adaptability still farther, but if you have not these abilities, then the sooner you turn your mind away from this particular vocation the better off you will be. If you possess the necessary qualifications you can proceed to a consideration of further refinements.

In a broad sense, the profession of civil engineering consists in the application of effort to control natural conditions, and to make them more fitting for social convenience. The civil engineer therefore builds canals, constructs bridges, drains swamps, builds railroads and bores tunnels, etc., and is therefore a sort of technical social scout.

The mechanical engineer's sphere is closer to the workshop. He will design and construct the dredge which the civil engineer will use in his

drainage problems, build the intricate and powerful engines which will draw the trains of cars over the rails, and supply the machinery for the general social demands. He is therefore a designer and constructor of mechanisms of bulk and power.

The electrical engineer specializes in a knowledge of the nature of those lines of force which are known as electricity, and in the utilization of that energy for society's wants and comforts.

The structural engineer is a builder along massive lines. He must have vision in order to conceive, and also possess an exhaustive knowledge of the inherent physical qualities of his materials, so as to determine their resistances to varying forms of stresses, strains and tensions.

The structural engineer builds the factory in which the mechanical engineer designs and constructs his machinery, roofs in large areas for industrial and commercial requirements, and builds the sky-line for the great cities of the earth.

The mining engineer is first a geologist, next a metallurgist, then a chemist, after which he is supposed to be a combination of the civil and structural engineer. As he is supposed to be proficient in so many branches, the really first-class mining engineer can hardly exist outside of fiction. His sphere is that of reading the story of the earth in terms of the mineral values

therein contained, and of making those values available for practical use.

As stated, the prerequisites for being an engineer of any sort is to possess a good faculty for mathematics and formulæ. Assuming the possession of these abilities, the next thing is to determine whether there is a desire to utilize them along the lines of theories or facts.

A person may be a mathematical genius, and yet not have the slightest desire or ability to qualify in engineering. He could be a physicist, an astronomer, school teacher, or many other things.

To be an engineer of promise and ability there must be a desire to construct or to develop something.

A feature of interest in this respect is that of the racial strains which are predominating; for it will be recognized at a glance that engineering implies quite a large amount of movement. Consequently all branches of engineering, except that of the mechanical, imply much action. The civil engineer may have to do a lot of his thinking between four walls; but he has to put his ideas into effect in a world of space. His is the sphere of big, broad areas, and roomy conditions. He therefore has to be a mover.

The structural engineer must also have a strong Nordic urge; for after the creative preliminaries have become accomplished he has to

get out into the hustle and bustle of actual construction.

In electrical engineering there are spheres for both the Nordic and the Mediterranean, for there is what may be called an inside and outside life. In the inside life, the creative and organizing work are the chief considerations, whereas it is on the outside where the practical application of that creative work has to be put into effect. In electrical engineering, therefore, there is both an active and a methodical scope of efforts.

The mechanical engineer will find himself in a sphere of comparatively restricted movement when compared with his fellow-worker in civil engineering. This being the case we can expect to find that the best mechanical engineers are of strong Mediterranean strains.

When we come to the mining engineer we are again confronted with the requirements of action, consequently that profession will have a very strong drawing power for those of Nordic qualities.

Having decided the mathematical prerequisite and also having found that there is a strong desire to construct, build, or develop, the question of action or method has to be decided. Do you want to move around, or would you like the devising, the creating, the organizing end? Do you prefer the inside or the outside?

Most engineers have to know how to boss

things. They have to be leaders. And as nearly every kind of engineering is a form of pathfinding adventure, the high-headed gentleman will often be found specializing in those lines. In your own case, therefore, you must take good note of your Nordic strains before going any farther in this respect.

Of course, there are many Nordics working indoors, and lots of Mediterraneans taking the active part on the outside; but in such cases it can be taken as a foregone conclusion that they are out of their element.

The Mediterraneans tried to build the Panama Canal, and only succeeded in making a graveyard. It remained for the Nordics to conquer the problem.

If it is a question of boring a railway tunnel in the Andes, developing a Katanga copper deposit on the Congo, working placer deposits in Alaska, building a thirty-mile aerial tramway in the Argentine, constructing sea-walls, reclaiming swamps, or in other ways bringing the forces of Nature under control, the Nordic will be the particular member of the human family who will accomplish the task.

In all of such operations the governing requirement is action. Consequently it will be the man of an action-pattern who will do such things. It is there where such a person is in his element.

Do you like to build, construct, reclaim, or

develop material things along lines which are big and broad? And have you a mathematical mind? If so, you *could* be an engineer—of *some* sort.

Are you of the action or the method type? If the former, then you will take the outside work; if the latter, the inside.

In outside duties you would actively supervise; on the inside you would work more along creative lines, and cover details.

If, in addition to these trends, you have a strong liking for geology, petrology, and minerology, then you are a heaven-born mining engineer; but it is sadly true that such geniuses are only rarely encountered.

Remember, that in civil and structural engineering the worker treats inanimate masses, whereas the mechanical engineer concerns himself with machinery. The former applies his interest-urge towards some form of environmental betterment. The latter is interested in the transmission of power. The end-results of these two classes of engineering are therefore very different from each other, and the significance of these conditions should be fully realized.

The electrical engineer is a combination of the civil and mechanical engineer, and the physicist. He has to understand the intricate principles which govern the development, transforming, and transmission of the subtle force in

which he specializes, and provide the mechanisms which are wanted in that connection. The mental trend required in the one instance will be seriously inadequate to meet the responsibilities in the other; that is therefore another fork of the vocational road which must be considered.

Mining engineering consists in a blending of the civil and construction engineer's work, plus a thorough grounding in the sciences of geology, metallurgy and chemistry. Consequently the range of specializations in that one profession is very large. It is so large that no one kind of mentality can hope to cover its many aspects efficiently.

SUMMARIZATION OF LESSON 28

Engineering is along the five broad lines of civil, mechanical, electrical, structural, and mining.

The civil engineer deals with inanimate conditions in the mass.

The mechanical engineer constructs machinery.

The electrical engineer develops power from the lines of force.

The structural engineer is a builder.

The mining engineer develops mineral resources.

The first requisite for an engineer is to have

good mathematical ability, and a liking for formulæ.

The mechanical engineer will be strongly Mediterranean, as there is comparatively small scope for movement.

Most of the work of the civil engineer will fit the Nordic's trend, as it is outside, embraces wide spaces, and has to do with massive conditions.

There is a strong theoretical side to electrical engineering for which the Mediterranean will have great adaptability; but there is also a constructive side, and for which the Nordic will be best fitted.

The structural engineer's work will have scope for the Mediterranean in designing and general organization, while the Nordic will have latitude for movement on outside operations.

Many Mediterranean qualities can be used in the metallurgical, chemical and petrological sides of mining engineering, but the Nordic has fine exploring opportunities in the field.

Careful consideration of these broad requirements should be made so as to determine one's engineering abilities.

LESSON 29

THE MECHANIC

THE mechanic is exclusively a user of tools. The mechanic makes and uses the tools which are required to materialize the dreams of the engineer.

The mechanic supplies the physical complement to the mental component of the engineer.

The chief requirement in order to be a highly capable mechanic is to possess an urge toward manual dexterity; and there must be a very strongly developed co-ordination of the motor control of the fingers and hands with the visual processes of the mind.

To the highly skillful mechanic the fingers constitute almost a special sense.

The range of the mechanic's vocation includes on the one hand the frontiers of art, and in the other direction shades away into what is little less than unskilled labor.

The worker in filigree is an artist-mechanic; the boiler riveter is a laborer-mechanic.

The mechanic cannot conceive in the abstract. He symbolizes his wishes in actual productions. His work constitutes his urge-language. The work of the painter, as expressed in art, typifies the highest refinement of the mechanistic qualities; but the only difference between

him and the common house-painter is one of degree.

The mechanic is a person lacking a technical mind, or else, having the potentials in that direction, has not developed them.

The urge to create is in everyone. With the educated and trained mind this urge expresses itself at high-creative levels. In the case of the uneducated, or the untrained mind, the effort to accomplish expresses itself through the hands.

As only a comparatively small percentage of people are well educated and highly trained mentally, the hand-worker is in a stupendous majority; for that which passes muster as education is often merely a form of tawdry, valueless social veneer.

The mechanic's range of action embraces the three broad spheres of metal, wood, and textiles. The boiler riveter and the watchmaker illustrate the first, the carpenter and the woodworker the second, while the territory covered by the latter stretches from an east-side sweatshop to the silk-worm trays of Japan. We will only consider the first of these three broad classifications.

In order to remove grounds for misconception let us say at this point that, between the highly efficient mechanic who specializes along some of the higher reaches of his art, and an inefficient third or fourth rate engineer, all the odds of social values are in favor of the former. Let

it be well understood that no mere college degree can supply anything which Nature has failed to bestow; and there are many claiming to be engineers whose true vocations are in the mechanic's sphere, and considerably low in grade even there.

A third or fourth rate engineer is merely an unskilled laborer; at the best he is only a drudge. Far better, therefore, to be an efficient mechanic than an inefficient engineer.

Taken as a whole, the mechanic's vocation offers far more opportunities to the Mediterranean than to the Nordic; and the higher the refinement of the mechanical bent, the stronger this conclusion holds good.

The mechanic wants to make something; and the more intricate and delicate the workmanship the greater the patience and persistence that will be necessary. Consequently the restless, impatient, rather slip-shod Nordic will be out of his element in such efforts.

If you are strongly Nordic, and yet like to make things, you should know that you are not likely to shine in specializing in delicate mechanisms or work requiring close attention, patience and nervous equilibrium.

Can you imagine a tall, raw-boned, blue-eyed, fair-haired Nordic putting in his life constructing the delicate parts of high-grade watches, such parts being so small that the whole completed works would not cover the area of a

twenty-five-cent piece? Hardly! He would feel like plunging headlong through the window after a comparatively short application at such a life. But he might make a first rate riveter on the high framework of a building.

The Nordic cannot stand still, much less sit still. Keep this point well in mind. He would make a good plasterer, but a poor engraver; a good structural iron-worker, but a very indifferent type-setter; a fine blacksmith, but a very dubious dentist; a fair motor mechanic, but an atrociously unreliable worker on instruments of precision.

In determining one's special vocation in mechanics the following are the major determinants: Big and heavy work, delicate and light. Work which gives scope for movement, and work where the opposite conditions prevail. Work which requires artistic skill, and work which implies strict utility. Work on objects, and work on machinery.

The work on big and heavy objects, or where there is latitude for movement, will be recognized as the Nordic's sphere; but the other two classes bring other factors into play.

The mechanic who specializes in highly delicate work is, in a sense, an artist. His nature, to an extent, is invariably as delicately balanced as his work is fine.

Then there is the difference in the characteristics of the mechanic who likes to make articles

and the one who prefers to make mechanisms. In the one case satisfaction is derived from doing the work and viewing it after it is done; in the other instance the worker's visualizations are, to a certain extent, attracted to the object of the mechanism which he makes, and what it does.

It will thus be seen that there are very subtle forces at work in the unconscious mental processes of the individual; processes, the nature and significance of which he often fails himself to appreciate. Nevertheless, all of such influences play their part in vocational adaptability, and constitute the deciding factors between interest and distaste, efficiency and inefficiency.

Most heavy mechanisms are things of utility; in fact it is not until we get down to things of delicate construction that the considerations of art can receive much substantial consideration. We are therefore prepared to find a different kind of thinker at work on things which are delicate and artistic than on the heavy and massive. So much is this the case in real life that if the foreheads of a hundred of the most efficient engine fitters and bench workers on heavy items were studied, and compared with the foreheads of a hundred efficient and successful workers on delicate and artistic things, a most startling dissimilarity would at once be apparent. The worker on practical things is found to be of the quick-thinking type, with forehead

having a fairly pronounced slope; whereas the worker on comparatively non-essential things is of the slow-thinking type, with a forehead well inclined toward the vertical.

The mechanic's efficiency, contentment and success, will depend largely upon the suitability of his work to his characteristics. And if the causes of inefficiency and discontent are studied it will undoubtedly be found that one of the chief factors is that of non-suitability of the class of labor being performed.

If a person really likes to make things with his hands, he will be a mechanic; and having discovered his general vocational trend the next thing is to determine the contributing factors. To do this there must be a careful consideration of the following elements:

Will the person like to work on big or little things, heavy or delicate ones, things of practical use or things of non-utility, on mechanisms or articles, in work permitting range of movement or where there is confinement?

If strongly Nordic, then the inclination will be toward work permitting movement; consequently most workers on big and heavy things are found in that class.

The shape of the forehead will have much to do with deciding whether things of practical use or things of non-utility will appeal the most, the quick-thinking type gravitating to the former and the slow-thinking type to the latter.

The deciding influence in whether mechanisms or articles will appeal the most will be decided by more subtle factors, some of which will be mental and some undoubtedly emotional. The chief mental factor will probably be the existence of an inarticulate underlying interest in the principles to which the mechanism relates.

From all of which it will be seen that the term *mechanic* implies far more subtle vocational responsibilities and shades of adaptabilities than one is apt to suspect. In the face of this, need there be any wonder that so much inefficiency and discontentment exist among the various kinds of workers?

The general lesson of all this is as follows:

If a person is misfitted in his vocational niche, the question of wages, working conditions, and general social outlook will fail to make him happy and contented.

The first requirement to happiness and contentment is to do something in which there is interest and special ability.

SUMMARIZATION OF LESSON 29

The mechanic is a user of tools.

He is a user of his hands.

The mechanic cannot think in the abstract. His work constitutes the symbols of his emotional expressions.

The urge to create is in everyone. The mechanic attains these ends by means of his handicraft.

The Nordic mechanic will want to make big and heavy things, things in which he can obtain movement and an opportunity to work off his physical energy.

The Mediterranean type will like to make small and delicate things. He is more patient, and can endure confinement.

The quick-thinking mechanic will want to make things of practical use; the slow-thinking one will like to make things of non-utility, things of æsthetic and artistic merits.

One type of the mechanical mind will gravitate towards the construction of mechanisms; another will probably like to make objects. The one will have an under-current of interest in the object of the mechanism, while the other type will view the article which he makes as being something complete in itself.

LESSON 30

THE PLAN MAKER

BEFORE a complicated object or structure can become a reality a blue-print of its possibilities must exist in the mind, and then the ideas outlined in that mental blue-print have to be transformed into a created substance.

The artist-draftsman builds the bridge over which the ideas of the creative mind can find physical expression.

The mental type uses words for tools, the mechanic uses his hands, the artist and draftsman illustrate ideas by lines and pictures.

The skillful draftsman is an artist-mechanic.

With the artist who is an artist for the sake of art, we have no concern in these papers. We are interested only in vocations of practical utility—vocations in which things are made for use.

The artist proper is a dreamer; he enjoys looking at things. The mechanic is a doer; he likes to make things.

The plan-maker concerns himself solely with illustrating ideas of utility. His greatest interest is not in his drawings, but in the ideas of which his drawings give expression.

The artist proper has an impractical mind; the artist-mechanic has a practical one.

The artist proper lives in a world of subjective mental pleasures; the user of tools lives on a plane of hard, mundane, facts; the plan-maker (the artist-mechanic) lives between the two extremes.

The plan-maker sometimes works in lines implying the two dimensions of length and width, and sometimes in a three-dimensioned sphere by illustrating his ideas in length, width and depth.

The two-dimensioned pictures are known as mechanical drawings; the three-dimensioned ones are illustrations or pictures, although it should not be forgotten that all pictures and illustrations are not necessarily three-dimensioned.

A good plan-maker should be an artist, after which comes the consideration whether the person likes to illustrate an idea, or an emotional feeling. The former pertains to facts and utilities, the other to sentiments.

Is your artistic ability one of fact-pattern or emotional-pattern?

Having decided that yours is a fact-pattern type of artistic ability, you must next proceed to narrow things down to a closer consideration.

Do you like to deal with people, or the things which people make or construct?

If you like to treat of people the paths will then open out in such directions as cartooning,

illustrating, advertising, line engraving, etc., in which people figure.

If you like to deal with things which people make or construct, you should determine whether your interest lies in considering structures, mechanisms, or simple objects.

If your artistic trend is in the direction of structures you will find yourself in the architectural sphere. If you like mechanisms you will like mechanical drawing. If your inclinations go off toward other objects, the paths will lead toward a specializing in details of things too numerable to mention.

An architect has the trend of a structural engineer animated with an artist's vision; or, put in another way: he has the mind of the artist and an engineer's urge.

Knowing whether or not you have an artistic sense coupled with a desire to build, and an engineer's mentality, you can decide whether or not you can excel as an architect. You must want to build, have an engineer's ability, and possess an artist's vision.

If the desire to build something is present, but the engineer's faculty is absent, then the artistic ability will have to content itself in the drafting room and with office routine.

If you are unquestionably Mediterranean you will live very close to the mental sphere in the architectural world; you will like the office work, where you can symbolize your ideas in

drawings and specifications. But if you are strongly Nordic you will want to take a prominent part in seeing your ideas take on physical shape. You will therefore want to actively supervise constructions.

From what has been said about differences in Nordic and Mediterranean characteristics, it must not be inferred that a person has to be pronouncedly one or the other. We are mostly combinations. Hence we can hardly expect to find a Mediterranean type of architect who will be content to live in his office, or one who is so strongly Nordic that he has to live outside on the job. But according to the pronouncedness of either of these two types we can determine the broad general trends.

The style, period, and general arrangement of a structure will depend upon whether the artistic or the engineering trend predominates. If the building is plain, of rigidly mechanical lines, with an aim severely practical, then we know that the architect is merely an engineer. If practical requirements have been sacrificed in the interest of the artistic then the other side is over-stressed. On the other hand: where utility and gracefulness have become blended in a desirable way, so that the one does not traverse the sphere of the other, then we know that the architect is both an artist and an engineer.

No one without an artist's vision can become

a satisfactory architect. If a person is too strongly developed towards the engineering side, then he will be far better vocationally fitted within the engineer's specific realm.

If your artistic sense is more in the direction of machinery than of structures, then you may possibly possess an inventor's mind.

The artist depicts his visualized ideas by means of lines and drawings; and if, in addition to that faculty, there is a liking for mechanisms, the groundwork for some very great creative possibilities exist.

If you have the mind of an artist and a liking for mechanisms it will be well to at once determine whether the forehead is inclined to the vertical, or even to bulge, or whether it has a fair slope. As previously indicated: the bulging forehead is a sign of an impractical mind, while the sloping forehead reflects the opposite. Consequently if the artist-mechanic has a sloping forehead he will be inclined to conceive practical ideas; whereas if his forehead is of the other type he will probably be very impractical.

It will thus be seen that one can make a very safe guess as to the sort of forehead a person possesses who invents and pushes impractical mechanical appliances, and of the kind of forehead which will have the most reliable abilities for conceiving really useful things.

If a person has artistic ability, a liking for mechanisms, but possesses a vertical or bulging

forehead, and an untrained mind, he is apt to be an inventive crank, or the type of person who will always be inventing some impractical contrivance. If the mind is a trained one, then the inventions will be along more orderly lines, nevertheless they will usually be outside the circle of practical requirements.

If the artist-mechanic is a quick thinker, his ideas will tend to flow out through practical channels, with the result that his inventions will probably be of promising utility.

Irrespective of whether a person is a quick or slow thinker, if the artistic ability strongly over-balances the mechanical bent, the trend of the ideas will be toward mechanisms which are of delicate construction, such as sensitively adjusted registering machines and mechanisms of precision. On the other hand, if the mechanical trend strongly preponderates over the artistic, the inclinations will be toward heavier and more ruggedly built machinery.

The mere draftsman, the person who simply portrays in lines of two dimensions the ideas which some other mind has created, is merely a mechanic, and the only difference between him and a boiler maker or machine-lathe worker is one of degree. Instead of a hammer, a chisel, or a pair of calipers, the mere draftsman uses a T square, dividers and a drawing pad. As an adjunct to higher creative faculties, dexterity in drafting is very useful; but if there

are no other corresponding abilities in the direction of artistic development, then the draftsman is in the mechanic's class.

The plan-maker of distinction is one who can incept, develop, and transform ideas into a system of mechanistic symbols which the engineer and the worker can read. He transforms mental blue-prints into physical visualities. His mental and physical abilities constitute the medium by which the possibilities of the mental world can be transposed into physical forms. The plan-maker is therefore the connecting link between thought-images and physical constructions.

If you have artistic ability, and like to study and delineate things of utility, the probabilities are that you can do good creative work if you only apply yourself to that objective. If you like structures you will make a good architect, if you like mechanisms you ought to be a good inventor.

SUMMARIZATION OF LESSON 30

The artist-draftsman builds the bridge over which the ideas of the creative mind can find physical expression.

The pleasures of the artist proper are subjective. The interest of the artist-mechanic centers on things of utility.

The mental-pattern of the artist proper is

emotional, the mental-pattern of the artist-mechanic is one of facts.

The architect is a structural engineer with an artist's vision.

The Mediterranean architect will be an office man; the Nordic architect will prefer to keep out on the works.

The style of a building will indicate by its lines and general construction whether the artistic or the engineering characteristics predominate in the architect's mental make-up.

If the artistic sense goes out in the direction of mechanisms the individual will be an inventor; and whether the inventions will be practical or not will depend to no small extent on whether the forehead has the quick and practical slope, or is of the bulging sort.

If you have artistic ability, and like things of utility, you ought to be able to do creative work.

If you like structures you would probably make a good architect; if you like mechanisms you ought to make a good inventor.

LESSON 31

THE SALESMAN

NO matter how meritorious and useful a thing may be, it cannot sell itself. It must either be taken to the people and displayed, or else the people must be brought to see the object.

After a thing has been made it has to be sold.

The selling of things brings into activity a type of person quite distinct from those who incept and construct, consequently salesmanship is a profession in itself.

Salesmanship is of two broad general forms: direct and indirect.

Direct selling implies either an approach by presence or by matter. The salesman fills the first sphere, directed communications fill the second.

Indirect selling is accomplished by advertisements.

The selling of things is first divided into outside salesmanship and inside salesmanship. In the former the salesman hunts up his customers; in the latter the customer comes to the salesman.

Inside salesmanship covers all forms of retail selling; outside salesmanship embraces wholesale and specialty selling.

Specialty selling implies either things or conditions. The selling of automobiles, fire-protection apparatus, and burglar-alarm systems illustrates the former, and the selling of securities, insurances, options, privileges, etc., typifies the latter.

In order to meet the requirements of these various spheres the qualities of salesmanship have become recognized professional faculties.

Inside salesmanship ranges from what is practically unskilled labor up to qualifications of a high order, and which will be touched upon in another lesson. In the present lesson we will treat only of the outside form.

The general requirements of a salesman are confidence, sociability, fluency of language, imagination (mental vision), mental alertness (resourcefulness), and self-detachment. In addition to which the outside salesman, especially along specialty lines, must be strongly Nordic.

No small, slimly-built, dark-haired, dark-eyed, medium-low-headed person will be happy as a traveling salesman, as the conditions encountered in such a life are not those to which he takes kindly. It will be well, therefore, that the person desirous of analyzing his vocational adaptability along salesmanship lines gives full consideration to racial influences. That much should be decided before one goes any further.

Broadly speaking, technical knowledge is

more of a draw-back than an asset in salesmanship. In order to sell things, the salesman has to create a mental picture of desire in the mind of the customer, the first requisite of which is imaginative ability.

Now an engineer has to be imaginative, otherwise he could never do any creative work. But the engineer's form of imagination would be useless to a salesman. The imaginative faculty of the engineer, or designer, relates wholly to the technical possibilities of the thing he is creating, in which there are absolutely no emotional influences embodied. And in order to be a successful salesman one must be able to appeal to one or more of the basic traits of human nature.

The three basic traits of human nature are love of money, the pleasure liking, and the desire for power. Strong feeling-tones are invariably linked up with these fundamental trends and which have to be liberated in order for a person to become "sold" to an idea or a thing.

More than in any other line, the success of a salesman depends upon his mental attitude. It is not what he knows which counts so much as how he feels.

A mere ability to state facts does not take one very far along the line of salesmanship; and it is because of this that salesmanship is becoming more and more intensively personal.

For that matter, if bald statements of facts were all that is necessary in order to sell things, salesmanship would merely consist of multiplying the number of typewriters in the home office, and the purchasing of postage stamps.

Salesmanship is based upon persuasion; and although much successful salesmanship implies the more subtle and indirect form of persuasion, the term in question adequately expresses the governing influences which come into play in the selling sphere.

The salesman must be confident. Consequently he must be free from the emotional conflicts which make people depressed and fearful. If a person suffers from feelings of inferiority (whether consciously or not), he will not get very far in salesmanship until he has become straightened out in that respect.

He must be sociable. This means that he must be a mixer. This sociability need not be of the back-patting variety; but the sort of attitude towards one's fellows which results from being long-headed from the ears back.

He must be fluent of language. As words constitute the chief vehicle whereby mental pictures can be transferred from one mind to another, fluency of speech is essential to salesmanship; not the oratorical brand of fluency, of course, but the pleasing style.

He must have imagination (mental visualization). The salesman has to picture the desires

of his prospect, and also the virtues of his wares. He has to visualize a requirement, and illustrate how that requirement can be met.

He must have mental alertness. Different individuals will have distinct personal characteristics and will therefore react differently to influences. And as those influences can be varied in form and profuse in number, the salesman must be a quick thinker. No man with a vertical forehead will be able to meet these conditions to the best advantage.

The successful salesman is one who can become self-detached. This means that he can dissociate himself wholly from personal interests, personal viewpoints, and personal desires, and get right inside the mind of his prospect. In a sense he must transform his own self into the other person's personality.

When he does this he will be able to make his prospect see and feel as he is himself feeling. On the other hand, while he is seeing and feeling wholly from his selling standpoint, he cannot generate the necessary feeling tones in the other person.

The salesman must have a long head; and the more that this length is found behind the ears so much the better. Length from the ears forward implies method, and an ability to apply technical principles to material conditions. The salesman can very well dispense with these qualities, for as he can have only a certain max-

imum in length of head, in any event, the more of this which exists from the ears back the better off he will be.

This long-headedness gives the salesman his ability for social approach.

The salesman should have a fairly high head; high over ears and also over temples. His height over ears will conduce to his feelings of confidence, and his height over the temples will enable him to visualize things.

Knowing his own characteristics, the salesman must be able to read the character of others. He must be able to recognize at a glance the sociable and the unsociable person, the one to whom ideals will appeal, and the one who will be bounded by material expediencies, the lover of home and family, and the one who likes best to go with the crowd, the individual with whom argument is like a red flag to a bull, and the type that will yield to pushful tactics, the person who will say little yet think much, and the friend who advertises his feelings only too freely.

In this series of lessons on character and vocational analysis no attempt is made to train people for a vocation. All that we seek to do is to point out vocational demands and vocational adaptabilities. Each person must make his own adjustments. It does not therefore come within the province of these efforts to teach salesmanship, or any other professional requirement. To

attain that knowledge some of the various admirable training schools must be approached. But what we do seek to accomplish, and what we trust we shall succeed in doing, is to bring the individual face to face with his best vocational adaptability.

If you are therefore aspiring to adopt high-class salesmanship as a profession, success in which offers bigger returns than along any other line of effort, it would be well if the general requirements for such successful salesmanship were adequately visualized. In all of which one should remember the point to which previous reference has been made: that the greatest of all requirements in salesmanship is not knowledge, *per se*, but the right feeling tones. It is not what the salesman knows which decides his vocational success, but how he feels.

Certain principles of salesmanship can be taught, just as the principles of other professions; but before undergoing any such training, or even seriously considering doing so, the first logical requirement is that of determining one's adaptability for such a profession. A mechanic can be trained, but a mechanic's vocational adaptability cannot be taught; and the same rule applies to salesmanship.

Probably in no other calling is there such a pathetic stream of rag, tag, and bob-tailed down-and-out misfits as in the salesmanship sphere; and all because of the pathetically false

conclusion that anyone can be a salesman. Salesmanship, consequently, has become a veritable Sargasso Sea into which many of the derelicts of life have drifted.

Irrespective of one's own racial strains, and of the requisite knowledge of character and approach, the person aspiring to be a successful salesman must possess the faculties which have been previously enumerated, the last mentioned of which, but by no means the least important, is self-detachment, and which is a quality of which most of the rank and file of the mediocre class of would-be salesmen probably have never heard.

SUMMARIZATION OF LESSON 31

The salesman requires confidence, social ability, fluency of language, mental vision, resourcefulness, and self-detachment.

The traveling specialty salesman must have strong Nordic strains.

The essentials of salesmanship are not so much what the salesman knows, but how he feels.

The basic traits of human nature are love of money, pleasure-liking, and the desire for power.

The successful salesman is one who is consistently able to enlist one or more of these interests in his objects.

The salesman must have a long head; and the more of this length which exists behind the ears the better.

He must also be well grounded in character analysis, and the general methods governing approach.

Certain principles of salesmanship can be taught, as is the case in other lines; but the vocational adaptability of salesmanship cannot be taught any more than any other special ability.

One of the greatest requirements to salesmanship is self-detachment, an attitude in which all considerations of self are sunk in the interest of the object and the customer.

An ignoring of these basic facts has made the salesmanship sphere a veritable catch-pool of human derelicts and misfits.

LESSON 32

THE ADVERTISEMENT SPECIALIST

THE plan-maker builds the bridge whereby ideas are transformed into objects; the advertisement specialist is a mental photographer who utilizes the mind of the people as a film or dry-plate on which the merits of an article can become focused and imprinted.

In actual photography there are three cardinal principles of optics which must be observed if a good picture is to be obtained: the light must be good, the exposure must be rightly timed, and the focus must be correct. In the mental photography of scientifically designed advertising there are similar fundamental principles to be observed if success is to be expected.

The advertisement specialist contributes a very important service in opening up markets for the things which the worker constructs from the plans which the designer creates.

The development of the small hand-camera brought certain forms of photography within range of a mass of people and popularized amateur efforts; at the same time it brought into use a new term in photography, viz., "snapshot," and people were led, by more or less direct suggestions, to believe that all that is

necessary to make good photographic pictures is to simply press the button.

In the field of advertising the snap-shot idea has also become popularized, so that many people think that, in order to receive abundant returns from a confiding public, all that is necessary is to simply snap-shot a few dollars' worth of advertising matter and thereby secure a splendid picture of results. Experience shows, however, that the rosy mental picture of anticipations is the only one which materializes from any such slip-shod methods. The consequence is that, as in the world of amateur photography, the failures out-balance the successes a thousand to one.

The advertisement specialist and the professional salesman have the same aim, viz., to sell; their efforts differ only in methods.

The salesman tries to develop desire by personal contact; the advertisement specialist broadcasts printed words and illustrations in order to create desire.

The vocational requisites of the advertisement specialist are not the same as those of the direct salesman; and the requirements of the two spheres are by no means interchangeable. No first-class advertisement specialist is likely to become a first-class direct salesman; neither will a first-class direct salesman become a first-class advertisement specialist.

One of the requisites for direct salesmanship

is a quick mind, a hair-trigger mental reaction. The conditions frequently met are such that deliberate thinking is fatal to results, seeing that retorts, responses, and explanations should come practically spontaneously.

Now, the mind which possesses those qualities is known by psychologists to be unorderly and non-reflective; and only a moment's consideration is necessary to realize that the mind of an advertisement specialist must be both orderly and reflective.

The direct salesman must possess self-confidence in meeting people, and must like to do so. The really creative type of advertisement specialist need not possess those traits, except in a much altered form.

The direct salesman must be fluent in language, whereas the advertisement specialist would not be handicapped if that faculty were almost wholly lacking.

The mind of the advertisement specialist must be orderly, reflective, analytic, imaginative, and self-detached. Of these five basic requisites only two are shared by the direct salesman, viz., imagination and self-detachment. And even in the case of the imaginative faculty different qualities of that requirement come into operation in advertising and salesmanship.

The direct salesman deals with individuals; the advertisement specialist reaches humanity

at large. The salesman must therefore be an adept in utilizing special methods for meeting individual peculiarities; but the advertisement specialist must ignore individual idiosyncrasies and reach the common mind of the public.

The advertisement specialist must have an orderly mind. Having to do with people in the mass, his data concerning people call for mental organization. And as his results will not come from any "one-call" effort, but are cumulative, he must have an orderly and systematized plan underlying his whole general efforts.

He must be reflective. No one can organize unless he is able to do a certain amount of sustained thinking.

He must have an analytic mind. In order to get any good from reflecting one must possess a mind which can segregate the various mental elements into their respective values.

It is necessary to have imagination. The advertisement specialist must be able to visualize human wants, and also the possibilities which can fructify from an application of an orderly and sustained method of endeavoring to influence the community.

As with the direct salesman, the advertisement specialist must have a faculty for self-detachment. He has to sell himself first. The woods of the advertising world are full of snapshotters, or, to use a more appropriate term, purveyors of embalmed ideas.

That a person advertising an ability to write "snappy" business letters, or booklets of "punch," has imagination of a certain quality can be readily conceded; but that the mind of such an individual can at the same time be of an orderly and reflective type would be too much to expect.

Unlike the traveling specialty salesman, the advertisement specialist will have strong Mediterranean characteristics. If he is a free-lance, working independently, he must be fairly evenly divided between Nordic and Mediterranean; for in addition to creative efforts such a person will also have to get out and hustle a little. If the position is one of a large organization, however, where the work is of a routine character, the Mediterranean strains should preponderate.

No big, raw-boned, blue-eyed, fair-haired Nordic will be successful as an advertisement specialist, unless the conditions are so unusual that he can devote at least one-third of his time to walking around, and thereby experience change of scenes. Furthermore, no person of pronouncedly Nordic type has at his disposal any more orderliness of mind than he can dispense with without feeling the loss. On the contrary, he is inclined to be mentally sloppy. And no person who has to devise, organize, and supervise plans which involve the spending of thousands, or even hundreds of thousands

of dollars, can afford to have a disorderly mind.

It is a common experience to meet people who will be specializing in salesmanship today, and posing as advertisement specialists tomorrow; in fact it is generally accepted that salesmanship and advertising ability have common roots. This, however, is an entirely wrong conception.

The salesman has to be a quick thinker; and no really quick thinker, the thinker of the hair-trigger variety, can have an orderly and analytic mind. Yet those are two of the basic requisites of the advertisement specialist's mentality.

The salesman will be noticeably mechanistic in appearance, whereas the advertisement specialist may very well be strongly developed in the mental direction. Consequently if a person is markedly mental, i. e., with a face somewhat like Figure 25, Lesson 23, he will not have the makings of a really first-class salesman. On the other hand, the typical mechanistic person will hardly have enough of the reflective in his mental make-up to enable him to fill the advertising niche to the best advantage.

Although the advertisement specialist cannot be an exceedingly quick thinker, his forehead must not approach too closely to the vertical, otherwise he will be inclined to be impractical. He should therefore be high over the

temples, so as to be able to visualize well, and at the same time be a practical thinker.

No great amount of ability or training is necessary in order to ascertain the likes and dislikes, and the cravings and aversions of humanity; for in the unconscious mental life the whole human race is strangely similar. The advertisement specialist therefore is not concerned about human characteristics, for these are fairly well known, but he must be able to rightly appraise the merits of things, and also devise the most effective symbols for making those merits appealing.

It will thus be seen that the advertisement specialist is an essential unit in the general commercial and industrial organization, and that his vocational adaptabilities are exceedingly definite.

SUMMARIZATION OF LESSON 32

The advertisement specialist devises the symbols whereby the merits of new things, or new combinations of the elements of old things, can be made appealing to the public.

The advertisement specialist is therefore a very important unit in commercial and industrial life.

The mind of the advertisement specialist must be orderly, reflective, analytic, imaginative and self-detached.

The salesman deals with individuals, and in a direct way. The advertisement specialist broadcasts his influences, and attains his ends by indirect methods.

Contrary to general assumption, the qualities of the salesman and the advertisement specialist are not interchangeable. A first-class salesman cannot be a first-class advertisement specialist, or vice versa.

The salesman has to be a quick thinker. His mind has to be of the hair-trigger variety; but that type of mind cannot be reflective and orderly, and orderliness and reflective ability are essential in order to be a good advertisement man.

The salesman will be pronouncedly mechanistic, whereas the advertisement specialist can very well have a well-defined mental appearance.

LESSON 33

THE MAN WHO LIKES TO HANDLE MACHINERY

CHILDREN like toys, especially those of a mechanical sort. Nothing has such attraction for a child as a toy which, by some simple effort, he can make to move—operate.

In primitive life curiosity is a basic urge, next comes the desire to touch, and then an effort to possess. We see these stages of trends manifesting themselves strongly in the child's life. Anything which moves will attract a child's interest, so that it will reach out to touch; and if this touching does not result in any unpleasant experience the child will next want to handle.

When a child is handling a mechanical toy, and by simple efforts makes it operate, his interest will often be held for long periods. This is because some of the basic influences in the child's psychic life are stimulated.

It is now well known that many forms of special abilities are developed and socialized aspects of primitive traits. For example, the curiosity urge which is so strong in every child becomes developed into a keen desire for original research work in the matured personality. Inventiveness is nothing more than a highly

developed aspect of the child's proclivity for being curious and meddlesome. In many ways we find that special vocational adaptability is an outgrowth from roots which trail away down into the psychic stratums which constitute the foundations of the personality.

As the child develops he is subjected to a multitude of influences, the effect of which is to strengthen and develop some of these basic trends, and to neutralize and modify others.

This is not a course on psychology, but one of instruction whereby a person can vocationally find himself; consequently it would be out of place in these lessons to treat of the influences by which the basic trends of the child become intensified or modified, and thereby eventually to have a great vocational significance.

The pleasure of handling machinery is rooted in a primitive urge. It is a development of the same characteristic which most children manifest in relation to mechanical toys.

Some children grow out of this inclination, but in others this liking for seeing and supervising mechanical movement becomes an important element in the matured personality.

A lack of education has a great influence in the development of an aptitude for handling machinery. Just what would take place if a thorough educational training were undergone in such instances is hard to say, for many contributing factors are involved. It is well known,

however, that the best operators of power mechanisms are those in whom the infantile interest in mechanical toys has become more or less fixed, so that the natural inclination of the child has not been able to flow out along those higher channels which would have been possible with broader educational opportunities.

The handling of machinery is a very important vocation, and calls for a great range of qualifications. Such a vocation can be limited to so simple a responsibility as that of operating a small steam-pump at an isolated railway water-station out on the prairie, or of being officer of the watch in the engine room of a fifty-thousand-horsepower maze of mechanism which drives a huge ship across the ocean.

The handling and making of machinery require different vocational adaptabilities; consequently a first-class mechanic would hardly make an expert engine operator, or vice versa. The mechanic's ability lies in using tools, whereas the engine operator likes to handle the mechanism itself.

Every engine operator of competence has to possess a certain proficiency in handling tools, but he cannot expect to be an adept. If a person is exceptionally gifted in the handling of tools he must be correspondingly less proficient as an operator. The two adaptabilities will only blend up to a certain point.

The sphere of the engine operator is large,

and ranges from the supervising of the most humble forms of machinery, up to the driving of our powerful railway locomotives and marine engines, the supervising of lighting and power plants, or the thousand and one forms of machinery connected with our industrial, commercial and general social life.

In this great range of operation, scope exists for many forms of vocational adaptations. At one extreme there are the simple conditions where all that is necessary is the possession of an ability which is only slightly removed from unskilled labor; while at the other end of the line the demands are such that only mentalities of a highly specialized character can qualify for the responsibilities involved.

If a person has a desire to be with machinery, and to handle it, he naturally will be conscious of such a liking. And if he gravitates to the vocation of an operator of machinery he will probably be fairly satisfied. But there are many people who drift into this vocation who have no natural liking for their work and who accordingly will be dissatisfied and inefficient.

The first requirement for this occupation is to be of the mechanistic type, for no person with a thinker's forehead or a trader's shaped head can be other than out of his right place in operating machinery. The thinker must have work where thinking is the main consideration, and not a side issue; and the trader does not

want to be tied up with mechanisms under any circumstances.

Of course, everyone has to do a certain amount of thinking if his vocation is at all removed from the most primitive levels. But the thinker-type of person practically lives in a thought world. Thoughts constitute his actual productions, and his mind is his laboratory. With him, therefore, thinking is his vocational life. But when the vocation consists of handling, making, or operating things, the handling, making, or operating constitutes the chief vocational requirement.

Supervisors of machinery have not a great amount of latitude for movement, in fact many of such kinds of work are of a confined sort. This being the case it will be seen that the Mediterranean trend will be more adapted for that vocation than the pronounced Nordic.

In such work as locomotive engineering, i. e., locomotive driving, the operator is invariably of fairly robust build. It is rarely that a frail person is found at the throttle of a locomotive; this is because he has to possess considerable mental and physical endurance. So although such an individual must not be strongly Nordic if he is to be happy in such a vocation, he must not be too distinctively Mediterranean, either. Under such conditions, therefore, we would expect to find that the person most vocationally adapted for such a calling would be a Mediter-

ranean with a strong Alpine trend; he should have the robustness of the Alpine linked with the Mediterranean's liking for work which does not demand extreme physical exercise.

The engine operator can be stout and strong, but should not be tall, for tallness is a leading Nordic strain, and every tall person is more or less restless and wants swinging room.

The engine operator should be more inclined to be dark-haired and dark-eyed than fair-haired and blue-eyed, for the latter are always index features of restlessness and a desire for movement; and the head ought not be too high, either. Just as sure as the head commences to climb high above the ears, just that much more will such a person want to break away from restraint and routine. And, naturally enough, a supervision of machinery implies routine.

Social evolution has resulted in desirably developing some primitive characteristics and in a losing of other traits which, properly utilized, would be extremely valuable. The power of observation is one of the primitive processes which has become undesirably lessened in the case of many people, though in some it has become well preserved.

The ability to observe keenly is denoted by a prominence just over the eyes, a characteristic well developed in a race noted for its great observational ability—the American Indian. Other primitive races have this particular fea-

ture well preserved also, although in other ways they exist at a low social level, of which the primitive bush-man of Australia is an illustration.

The engine operator ought to have a keenly developed sense of observation; consequently if, in addition to the other requirements, there is a well developed observational faculty, marked by prominence at the eyebrows, he will be that much more competent.

It may be charged, of course, that a consideration of all of the foregoing requirements cannot be expected from the type of person seeking the vocation of a machine operator, and which, of course, is very true. But because an individual seeking a job may ignore many essentials for being a success at it is no reason why the employer should be similarly blind.

In this question of vocational adaptability factors of great interest and importance which ought to receive serious consideration are often wholly overlooked. As an example of this, take the hoisting engineers at deep collieries and metalliferous mines who handle engines capable of lifting a twenty-ton load from depths of from one to over three thousand feet at a velocity of from thirty to sixty feet per second. These engines are so powerful, and develop such a tremendous momentum, that in order to stop the load at the mouth of the shaft the steam has to be cut off when the hoisting cage is still sev-

eral hundred feet from the surface, the engine allowed to travel on momentum for a second or two, and then the brakes applied to the hoisting reel while the loaded cage is still a hundred feet or more from the top.

Under such circumstances it will be seen that presence of mind, and steadiness of attention, are absolutely requisite to competency for such an exacting duty, lapses from which have resulted in some very serious disasters.

Now steadiness of attention in such work, and a general alertness to the requirements thereby imposed, would pertain very largely to Mediterranean characteristics. The Nordic is inclined to be restless; hence his mind is inclined to wander, i. e., to be attracted toward other things, things which are more in keeping with the Nordic trends. And although this writer has not sufficient data at his disposal to justify definite statements, he feels assured that in such instances racial strains are the determining factors in efficiency and reliability.

These are things which people ought to know, and especially those who occupy positions of responsibility.

The Mediterranean can stand monotony far better than the Nordic, hence his power of attention is greater in work where that condition prevails.

SUMMARIZATION OF LESSON 33

Children like mechanical toys, especially of the kind which they can personally operate.

The vocational adaptability for operating machinery is based upon this primitive faculty.

The making of machinery and the handling of it demand different vocational characteristics; consequently a first-class mechanic cannot be an A-1 operator of mechanism, or vice versa.

The man who operates machinery has not much range of movement; he should therefore be strongly Mediterranean.

Some classes of engine operators require a robust frame, such as locomotive engineers. In such cases the robustness ought to come from the stockiness of the Alpine rather than from the ranginess of the Nordic.

The locomotive engineer should be a keen observer, which trait is a vestige of a life when the race lived more in the open, and the powers of observation had to be well developed. This faculty is marked by prominence at the eyebrows.

Engine operators at collieries and metalliferous mines, who handle engines capable of hoisting heavy loads at tremendous speed, should have a good attentive faculty, and which is not a Nordic's strong point.

The adaptability of the individual for his vocation is a question of interest to the employer.

LESSON 34

THE OFFICE TYPE

THESE are the days of commercial colleges which specialize in training young folks in business methods. To so great an extent have such institutions grown that their aims are now recognized as a strong competitor to at least a part of the usual high school education.

This form of training is good, and also the objectives—to a certain extent; but a close observation of the general perspective of the youths and young women who take such courses reveals that, in a great percentage of such instances, a wrong start is being made in life without there being the slightest apprehension of the fact.

The foundation of all kinds of office work is method; consequently the person who voluntarily selects office work as a vocation has decided, whether he knows it or not, that he or she is vocationally adapted for work which implies method, orderliness, and routine.

From what has been said in previous papers, the reader will immediately realize that general office work cannot be made to appeal very strongly to people of pronounced Nordic strains; so before we go any further it can be broadly stated that all people of strongly Nordic

strains have started out in the wrong direction when they make routine office work their vocational objective. As far as a direct vocational aim is concerned, the pronounced Nordic is in great danger of throwing away his time and efforts in taking any of the many forms of business courses.

Fifty years ago the office type was a person who simply kept books and wrote letters. He was a penman.

With the flight of time methods have changed, and qualifications have become correspondingly modified, but the underlying requirements have remained unaltered, and these are method, orderliness, and routine.

It makes no difference whether the worker uses a pen or a typewriter, makes his calculations mentally or uses an adding machine, the underlying aims and objects are one and the same. Method, orderliness, and routine, are the basic requisites.

The mathematician uses figures as a mechanism in order to arrive at certain results; the old-time bookkeeper actually liked to make figures. And although times have changed and methods have altered, a glance at the neatness of the handwriting, and the studied orderliness with which the pen-written figures are constructed, will be a good criterion as to the liking of the individual for the work which he has chosen.

In accountancy much quick-penciled calcula-

tion has to be performed; but the accountant who is in that form of work because he likes it, and is consequently satisfied, takes pleasure in making his permanent records beautifully neat.

Neatness, attention, method, and interest go together hand in hand. There cannot be neatness without attention; method is essential to sustained attention, while behind it all interest constitutes the ignition spark which liberates and sustains the necessary energy with which to accomplish results.

The office type keeps the records of what the producer produces, and what the trader trades, etc. His is a life removed from the producing and disposal of the physical substances; he is concerned wholly with a keeping of accounts. He neither creates, disposes, designs, constructs, nor utilizes. He is a checker-in, a checker-up, and a checker-out. He is the door-keeper of commerce, and his locks and safety-devices are figures.

No pronounced Nordic will be satisfied in any such occupation as that.

Furthermore, no clear-cut Nordic would satisfactorily meet the requirements of such an occupation.

Under present-day methods of filing systems, loose-leaf books, accounting machines, the typewriter, etc., many of the demands for individuality in office work have disappeared; but instead of the requirements becoming less arbi-

trary they have become intensified. The exacting monotonousness of routine has become more and more pronounced with the development of mechanical record-keeping systems, so that the general office organization has virtually become a vast system of water-tight compartments in which each worker is segregated from his fellows. He sees his fellows, it is true; he also knows that his work is part of a dove-tailed system in a common whole; but he becomes more and more of a machine himself—just a variation of the general mechanical organization.

If you are distinctively Nordic, and hunting for a vocation, keep away from office work. Or, if you are an employer, and fill your office staff simply according to an educational rule, and ignore basic racial characteristics, don't hope for the highest efficiency, for if you do, you won't get it. You cannot obtain it under such circumstances — unless the basic factors of human nature become changed.

Over and over again we hear the complaint: "Just as soon as we have trained a person to fill a niche he leaves us." Certainly! And why not? If you will persist in placing Nordics in the niches of the Mediterranean, what else is there to expect?

The office is the Hall of Records of commerce and industry, and the greater the complexity of the system, the more simple becomes the indi-

vidual's requirement; and as mechanical routine becomes intensified the demand upon the worker's contentment is proportionately exacting.

The trend of civilization is towards mass production and routine, consequently the pronounced Nordic should become more and more careful and resourceful in selecting his niche in the general social economy. But if one enters the accountancy department of a large banking institution, or the general office of a large commercial organization, notwithstanding the routine character of most of such work, one will find the tall, fair-haired Nordic fairly well represented, living a life which is killing to his spirits and deadening to his general efficiency. It is pathetic. Worse than that—it is tragic.

In factory life similar conditions prevail; but there, although the routine is deadening enough in all conscience, a certain amount of physical exercise can be obtained which serves as an outlet to some of the Nordic's love for movement. But in the routine of general office work even that form of compensation is unobtainable; the consequence of which is that the misfitted individual soon degenerates into a most discontented and inefficient mortal.

Of course, no organization can come into existence, or preserve an efficiency after it has been created, except as a product of the creative type of mind; consequently the executive type,

the organizer, general supervisor of departments, and similar officials of authority, occupy positions toward which the more highly qualified units can aspire with enviable ambitions. And it is in such directions that the person of Nordic strain can find an interest-object toward which his urge can reach out.

It is in that way that the pronounced Nordic must work out his salvation. He must learn to use his mind. If he does that he is saved. If he does not, then he is apt to go to the end of his vocational days in sorrow and misery.

In planning, organizing, and supervising, the Nordic can find a channel into which he can direct his energy, apply his great resources of enthusiasm, and from which he can obtain the new sources of interest for which his psychical constitution craves.

It is popularly inferred that the office worker is of a mental type, but such is not the case. He is as unquestionably mechanistic as is the mechanic at the lathe. The only difference is that, whereas the latter uses levers, ratchets and tools wherewith to fashion objects, the former uses pens, adding machines and typewriters as tools and instruments for classifying records.

A certain amount of proficiency in routine details may be valuable, or even necessary in order to qualify for an executive position; but, contrary to accepted belief, too long an apprenticeship along such lines serves to disqualify

instead of perfecting one's ability to fill a sphere of responsibility. Promotion by seniority is a principle which has little to recommend it where the guiding purpose is that of efficiency.

In selecting employees for the routine work of an office organization it will be found that the Mediterranean type will give the most uniform satisfaction, and if the forehead is vertical, or even inclined to bulge, so much the better.

Of course, there are scarcely two kinds of jobs, even in office routine, calling for identical requirements; consequently there is a comparatively wide latitude for fitting the Mediterranean type of office worker into the niche for which he is best adapted. And as the term Mediterranean implies only a general classification, in which no two people are alike, ample scope exists for the utilizing of circumspection in fitting individuals to their respective positions. But the basic requirement to which we have drawn attention will always hold good, viz., that for routine work, the more strongly the Mediterranean strain prevails the better will be the vocational adaptation.

If you are pronouncedly Nordic, and are whiling away your life in office routine, you are committing vocational suicide.

Better be a hod carrier—for a time, at any rate.

SUMMARIZATION OF LESSON 34

Youths and young women often take a business college course without realizing the import of their racial strains to an office life.

The office man is a keeper of the records; his work implies method and routine. Consequently the Mediterranean is best fitted for such duties.

The trend of present-day methods is to make office work more and more mechanical, hence it tends to become monotonous, and the Nordic will therefore find himself considerably out of his sphere in such work.

The only hope for the Nordic in office routine is to learn how to use his mind and thereby qualify for a superior position.

By using the mind in some position of responsibility the Nordic can find a compensating outlet for his energy, and for developing an interest in life.

General office work is purely mechanistic.

The Mediterranean is more suitable for general office routine than the Nordic.

LESSON 85

THE DOCTOR

IN MEDICINE, law and the ministry, we have three vocations in which the principles of vocational adaptability are of more than usual importance; yet, by the irony of facts, in no other vocations are these principles more sadly ignored.

We will treat of the practice of medicine first.

In a work treating of vocational efficiency in relation to the practice of medicine, Dr. M. H. Blackford of New York cites a prominent medical authority as stating that of the forty-eight who were graduated with him he considered only three to be safe to consult upon medical matters of serious importance.

This means that of the forty-nine graduates entitled by their degrees to practice medicine, forty-five were obviously vocational misfits, and must consequently be incompetent.

The closer that one investigates the vocational exactments imposed by the practice of medicine the greater becomes one's realization of the tremendous requirements demanded; and in face of this fact it is hard to believe that the average medical student has ever given serious

thought to the conditions which he must be able to meet if he is to be a little more than a "dub" in his profession.

Before a person enrolls in a medical school he is supposed to be well grounded in the pure sciences, even those of physics and chemistry. And for a student to possess any such fundamental grounding there must be a certain degree of liking for such subjects.

Before we go any farther, therefore, it can be said that the prospective M. D. must possess an ability for the application of scientific truths; he consequently must be long from the ears to the eyes.

Before he can acquire any high degree of knowledge of pathology and therapeutics, the medical student has to be well conversant with the construction of the human mechanism, in relation to which the following from The Encyclopedia Britannica's article on anatomy is of significant interest:

"An accurate knowledge of the details of the human body takes years of patient observation to gain, and is possessed by few. . . . So intricate is man's body that only a small number of professional human anatomists are complete masters of all its details. . . . Topographical anatomy must be learned by each person for himself by the repeated dissection and inspection of the dead human body. It is no more a

science than a pilot's knowledge is, and, like that knowledge, must be exact and available in moments of emergency."

In addition to possessing an ability for applying scientific truths, it will be seen that in order to obtain an adequate knowledge of the mere mechanism with which his therapeutic efforts will be eventually concerned, the medical student must be naturally endowed with an unusual amount of patience, method, observation, and mental co-ordination.

In England, teachers of anatomy are licensed by the Home Secretary, and are responsible to that official for the receiving of dead bodies for dissection and their disposal (with religious rites), after they have served their purpose. In this country the various states have their respective laws in this respect; and although these laws differ in details, the general aim is that of enabling medical students to have material to dissect and study, and to do this in such a way as will be least offensive to social susceptibilities. But notwithstanding such safeguards, it will be realized that the very nature of such a study demands a mental perspective of a very specific character. There must naturally be a tendency for such influences to deaden the humanistic side of one's conceptions, and to view things predominantly from a mechanistic standpoint.

When the student comes to a study of path-

ology, analyzes the behavior of cells, microbes, the influence of toxins and anti-toxins on the molecular life of the organization, the anchorage of disturbing elements to that molecular life, and the many subtle and still obscure factors which operate in health and disease, it will be more and more apparent that the only type of mind which can reasonably expect to rise to the demands of such studies must be orderly, analytic, discriminating, and eminently practical.

If all of the considerations stopped at that particular point, so that the profession of medicine could be resolved wholly into a matter of physics and chemistry, the vocational problem would be comparatively simple, even if exacting. But human life is something more subtle and complex than that. It is a transformer of cosmic energy supervised by an intelligence.

It would be wholly outside of the sphere of the present paper to touch upon the nature and function of mind; but it is now known that mind is something of more far-reaching importance than mere consciousness. It is intelligently surmised, in fact, that what the physiologist calls the molecular life of the cell is, in reality, a form of mental activity.

A disease of the body is a disease of the individual cells constituting it; a disease of cells implies an acceleration, depression, or disorganization of the cell's molecular activity; and that

this molecular activity is constantly amenable to mental influences is a demonstrable fact.

We do not know in what way the mind affects this molecular activity; for in the first place we do not know what mind really is, nor of what molecular activity actually consists. But we do know that both are closely interrelated; and to such an extent that, under certain conditions, disease can be produced, and that under other forms of mental influences those diseases can be dissolved.

Without carrying this logical contention any further it will now be admitted that the profession of a medical practitioner demands qualifications of a superlative quality; so much so that, when the facts are considered, there is little to be wondered at that out of a graduating class of forty-nine medical students only four developed a professional capacity worthy of confidence.

The average college youth is so conspicuously flighty that a professor in one of the leading universities recently stated that fully seventy per cent of the students in the institution with which he was affiliated possessed mentalities and attitudes absolutely unworthy of being taken seriously as educational possibilities; and that the presence at the university of such types of minds was a travesty on serious educational aims. But when it comes to flightiness in disposition, the deportment of the average medical

student is proverbially pronounced, so much so that their pranks and general light-headedness are traditional. And yet these young men have entered upon the higher phases of an education aiming at proficiency in a profession that calls for unusual mental stability, and an exceptional range of vocational adaptability. They have selected a profession (for some reason or other) which calls for qualities of an inestimably high character.

Just what impulses impel the majority of medical students to aim at the practice of medicine is hard to say, but in many cases there can be little enough consideration given to the responsibilities which a success in that profession implies.

No small-headed man can be a medical practitioner worthy of the name. This does not mean, of course, that all big-headed people can make good doctors; it does mean, though, that as the adaptabilities for being a highly efficient doctor are many, his head must be correspondingly developed.

In the first place the doctor has to possess a high faculty for applying technical principles; consequently he must be long from the ears to the eyes.

He must also be human (or at least he should be); and to be humanistic he must be long from the ears back. This means that a doctor must, in very truth, be long-headed.

Height above the temples is imperative, for in no other profession is vision more necessary. Sadly enough, though, in too many instances, the average doctor talks, writes and acts as if no such a faculty constituted a requirement of his profession.

The doctor must also have a fairly wide forehead, for he has to think (or should do so). He should also be fairly high above the ears in order to compensate the height above the temples; and he can hardly have too great a width of skull, for he will have need of all of the energy that he can generate.

With such considerations as these demanded, it would be of interest to make a survey of the medical schools and apply the foregoing standards to many of the young men who have selected the practice of medicine for a profession, and then moralize on the principles of vocational analysis. Such an investigation would give much food for thought.

As a matter of fact the days of the general practitioner of medicine are numbered; even now things are in a stage of transition. More and more the trend must be toward specialization. The advance in knowledge has been so great, the spheres of interest so greatly multiplied, and the consequent exactions have become so stupendous, that no one mind can hope to cover all of the requirements.

But at the present time the condition of

affairs is far from being admirable. With an advance in specialization the doctor has become more and more narrow in his views, and tends to magnify the details of his particular specialty to the point of wholly beclouding the general principles behind the whole scheme. All of this is a common outcome of too close an application along specialized lines. So what the medical profession has to do, in its own interest, and the interest of the public which it aims to serve, is to make better efforts to broaden the mental sphere. This it must do if it is to avoid becoming ridiculed by those in whose interest it is supposed to exist.

It is because of a form of mental astigmatism in these respects that the many weird cults flourish like the traditional green bay tree. Knowing only that much of the old is wrong, and also unsatisfying, the public is rightly inclined to lose its ancient respect for the medical profession as a whole.

SUMMARIZATION OF LESSON 35

The practice of medicine imposes tremendous responsibilities, and the requirements of the vocational adaptations are not being adequately visualized.

It requires years to obtain an accurate knowledge of the details of the human body; conse-

quently the student must have a special endowment for detail.

In addition to general training, the medical student must be well grounded in the sciences. He must, therefore, have a long head from the ears forward, so as to possess an ability to apply natural principles.

The human mechanism is a transformer of cosmic energy, and cannot be resolved into a mere matter of physics and chemistry.

A disease of the body is a disease of the cells constituting it, and a disease in cellular life implies a disorganization of molecular activity.

We don't know what mind is, nor of what molecular life consists; but we know that both qualities are interlocked in some subtle manner or other. The result of this is that the psychological factor in medicine must become more and more important with the advance of knowledge.

Specialization tends to mental astigmatism. People who study details too closely very often lose sight of principles.

The practice of medicine now involves such diverse considerations that no one mind can hope to qualify in all of its lines.

The medical profession is inclined to become narrow with the advance of specialization, and lacks mental vision.

LESSON 86

THE LAWYER

IN essence, laws are rules of conduct. They define the manner in which the individual shall respect the rights of his fellows.

A lawyer is a person who is supposed to be qualified, by training and vocational ability, to interpret rules of conduct in relation to specific conditions.

Chauncey M. Depew has said that the powers of oratory, the ability to talk interestingly and convincingly, will do more to take a person on to success than any other qualification.

Such is probably a fact; but it is not one which is altogether flattering to the general mental development of society.

It is true that oratory is the strongest lever for swaying mental attitudes; but that outcome is only obtained by liberating emotional forces. Emotional forces pay no tribute to intellectual requirements, nor recognize any standard of rights or justice; they simply reflect the swirls, passions, and unconscious longings of the individual.

In the popular mind, especially in the youthful mind, it is supposed that the chief ability for being a successful lawyer is to possess mental agility, a mentality which is resourceful in

defensive action, and penetrating in an offensive one.

In the practice of law the ability to plead is one of the requirements for successful offence or defence; but before we go any farther it can be taken as an axiom of psychology that the judicial and analytical character of a person's mental foundations is in inverse ratio to his oratorical abilities. In other words: The more fluent a person is in speech, the less depth there is in what he says.

The framing of laws is governed by intellectual considerations exclusively; and the greater the mental precision manifested in law making, the more logical, orderly, practical, and just those laws become in their application. Rights and privileges are based upon concrete facts; they must consequently be made operative by practical methods.

An interpretation of legal facts requires a mentality which is judicial, precise, orderly and logical. It must be capable of sustained application and possess great co-ordinative ability.

Now, no person whose mind is judicial, precise, orderly and logical, can ever be a great orator, for those characteristics imply severely practical intellectual requirements. Such a mentality as that would gather, co-ordinate, weigh, and estimate details, and value them accordingly. All of which processes relate solely to the intellect.

But the orator obtains his reactions by appealing to the emotions. He does not actually leap intellectual barriers, for his type of mentality does not recognize the existence of any such obstacles. He can be inconsistent without blushing, brush aside facts and logic as mere inconsequentials, endow his own emotional strivings with a fictitious value, and be oblivious to every consideration which has a contra-influence to his own feelings.

It is well known that in the unconscious mental life we are all pretty much alike. Individuality is largely a matter of superficial veneer. Consequently when the upper layers of the personality are penetrated, and the emotional life becomes revealed, it is found that the basic longings and passions of the individual's life reflect the general tendency of the longings and passions of the race as a whole.

It is the existence of these conditions which explains the secret of the influence of oratory. In the unconscious mental life there are no intellectual considerations. There is nothing but blind longings and strivings, and ceaseless swirls of egoistic desires. It is the energy of these pent-up influences which become liberated by oratory. And when it is thus released it surges up unrestrainedly, obliterates the intellect like a smoke screen, and thus gains a temporary mastery over the general conscious attitude.

To all of which it may be asked: "What has all this to do with the practice of law?"

It means that in the practice of law various forms of vocational adaptabilities are brought into requisition.

A co-ordination of facts entails mental application. A survey of those facts requires a judicial attitude. A pleading of those facts demands intellectual resourcefulness. But the import of those facts is often linked up with certain basic emotional conditions.

Whether we realize it or not, the fact remains that the whole jury system of trial is governed by emotional considerations; for the lawyer who is most successful in jury trials is one who can most resourcefully circumvent the analytic attitudes of the respective jury-members, and release emotional tensions which will synchronize with the particular psychical factors which he espouses.

In order to accomplish this outcome a certain type of mind is necessary, a type which is diametrically opposite to one which is judicial, orderly and logical.

The preparation of briefs constitutes the foundations of legal efforts, and calls for sustained mental application.

A pleading of facts based upon legal material demands an orderly and resourceful intellect.

A consideration and rightful determination of these facts requires a judicial mentality.

Jury work offers more or less scope for an emotional temperament.

Sustained mental application requires pronounced Mediterranean characteristics. Such a person must be of the plodder type, not too imaginative, and should be able to contend with conditions of a more or less routine nature. No strongly imaginative Nordic can stand the grinding effects of such requirements.

The resourceful intellect is agile; it is also venturesome. Consequently the successful pleader of facts must be a quick thinker, and have unmistakable Nordic strains.

The judicial mind is one which is orderly and analytic, and at the same time practical. Such a type should be neither pronouncedly Nordic nor Mediterranean, but evenly balanced; his mentality must be neither placid nor venturesome. In a mental sense such a person must not want to soar, nor must he be afraid to move.

The emotional temperament speaks for itself.

Here we have four distinct vocational adaptabilities, and these could be subdivided into a great variety of subsidiary distinctions; but these will suffice to illustrate our general principles.

When a young man decides to adopt the practice of law as a vocation he has made only a preliminary decision; and whether he will shine

in that profession, or be simply one more of the tragic mediocrities found in every walk of life, will depend upon the intelligent thought by which the decision has been predicated.

The present paper is not written on the assumption that it will be eagerly scanned by any great number of young men who desire to be guided in their decisions as to whether they will enter the legal profession or not; but it does aim at offering a measure of enlightenment to people who may have to employ lawyers.

The quick-thinking lawyer of the Nordic type will be venturesome but not thorough. He will not want to work hard, and will prefer that someone else prepare his facts. He can be very, very clever, but may also be unreliable.

The slow-thinking Mediterranean type will be ponderous and inclined to be impractical. He is apt to be digging when he ought to be shooting. He is usually too strong for facts and is liable to neglect opportunities.

The Nordic will often have the temerity to hurl his bolt of unsupported facts with audaciousness and get away with it. On the other hand, the Mediterranean will often plow so deeply into the soil of facts that he will bury much that is good under a mass of inconsequentials.

Most of the cases which are lost where legal merits should have brought opposite results is because of the existence of one of two extremes

of professional defects, viz., lack of preparation or over-preparation. In the first illustration it will be the quick-thinking Nordic who will be the transgressor, while the slow-thinking Mediterranean will be responsible in the other instances.

In a legal partnership the two types should be represented, and thereby form a complement to each other. Many strong teams owe their success to such a desirable combination.

Where offenses against the person are involved, or where factors of sentiment or emotions come into play, and the outcome hangs on the decision of a jury, the lawyer who will be most consistently successful will be found to have a dome-shaped forehead; and in all probability he will be long from the ears back, and short from the ears forward.

Such a person will be emotional, and will be able to awaken emotional responses in others. He is emotional because his visualization development, indicated by a dome-shaped forehead, is not adequately balanced. His head slopes upward from the temples too strongly, thereby reducing his analytic faculty.

Such a type is not a reasoner, and is bored with material facts. Evidence and arguments run off the slope of the dome-shaped skull of such a person as water from a thatched roof. Notwithstanding all of this he will often prove to be as strongly opinionated as he is impervi-

ous to the influence of facts, in consequence of which he can act the part of the zealot with telling force. Such a person influences the jury because he is able to attune their individual emotions to a common vibrational pitch. And this is one aspect of the practice of an art which masquerades as law!

In the judicial mind we have the balanced type. Such a person must have a wide forehead, in addition to height. He will also be long-headed; but, unlike the emotional type, this length of skull will be pronounced from the ears forward.

He will be a fairly quick thinker; consequently the forehead will have a fair slope; but he will not be much of a talker; he will be too reflective and mentally precise to talk much. Talking and reflection do not go together. Where the one is, the other is not.

We will conclude this lesson by saying that we are bound to agree with Mr. Depew's opinion concerning the influence of oratory in carrying a person onward to success; but in thus agreeing with the esteemed gentleman we will also say that such a fact is not much of a compliment to the general social intelligence.

The mind of the mob is infantile.

SUMMARIZATION OF LESSON 36

Laws are virtually rules of conduct.

Oratory is the strongest lever for swaying mental attitudes.

Oratory and deep analytic thinking do not go together.

The practice of law calls for four broad mental types, viz., the plodder (who prepares the briefs), the pleader of facts (who must have great mental resourcefulness), the judicial mentality (the weigher of evidence), and the jury worker (who often specializes in playing on the emotions).

The plodder will be found to be Mediterranean.

The quick-thinking pleader of facts will invariably be Nordic.

The judicial type will be a balanced blend of these two great basic racial strains.

The emotional person will have a dome-shaped head, with too pronounced a slope from the sides to the center to be analytic.

The Nordic will be venturesome and audacious. The Mediterranean will be the opposite. The former will court danger by being underprepared; the latter will often lose valuable opportunities by being too-tediously methodical.

As the practice of law implies efforts of a varied character, one's vocational adaptability to meet these respective requirements should be studied accordingly.

LESSON 37

THE MINISTER

THERE are probably no more misfits in the ministry than in any other profession; but because of the public nature of the services rendered, there is little chance for the minister's defects to be hidden under a bushel. The result is that, in that particular calling, the shortcomings of the misfit become only too painfully and publicly apparent.

The minister is an ambitious person. He aims at interpreting the character of the striving of the inner emotional life of the individual, and revealing the scheme whereby the nature of one's existence in the here and now is linked up with a future life.

Very probably if the aforesaid definition of a minister's aims were submitted to a committee of a hundred representative members, not one of them would consider it either adequate or otherwise satisfactory. Under such a test, however, another fact would also become revealed, viz., that if the individual members of that same committee were called upon to give their own definitions, a survey of the returns would reveal that no two would be alike.

We are not trying to define the exact aims of the ministerial profession, however, but are pro-

posing to analyze the vocational requirements of those who seek to specialize in it; and we suggest that, as far as it goes, the framework of the second paragraph of the present paper is reasonable.

There is no royal road to knowledge and efficiency, either in the ministerial or any other profession; and in analyzing the necessary qualities to attain a position worthy of respect and confidence in the ministry, we apply the same standards as would be utilized in relation to any other calling.

The minister has to have a great mental vision; consequently he must be high above the temples. He should be a thinker; he must therefore have a wide forehead. He must be idealistic; and so the forehead should be dome-shaped. There must also be strong human sympathies; hence the head should be long from the ears back.

Contrary to general understanding, depth of emotion is not reflected by the shape of the head. A person may be high- or low-headed, long- or short-headed, or any other shape, and yet give no index to the trend of his emotional strivings.

Emotional trends are not racial but individual. They are not inherited, but develop after birth as a product of psychical experience during the time when the personality is in its most susceptible formative stage. Consequently the

nature of one's emotions cannot be determined from the shape of the skull.

Although the nature of a person's emotional strivings cannot be estimated from a survey of the shape of the head, a study of that shape will readily enable one to determine the direction in which the emotions will be inclined to flow out when once they are liberated.

It may be an unpalatable truth for the Church to recognize, but it is only too evident that the selecting of the ministry as a profession is invariably prompted not by intellectual, but by emotional factors. Too often the determining influence is that which the analyst calls *rationalization*, which means an interpreting of things in terms of one's own personal emotional conflicts.

Here we have the secret of the growth of cults, the different forms of religious services, the diverse types of sermons preached, and varieties of rituals followed; they all exemplify the fact that the individuals who are responsible in all such cases rationalize their inner emotional conflicts according to the shape of their heads.

Under such circumstances the round-headed type of minister will be a mixer, call his more intimate male parishioners by their first names, consider religion and business to be inseparably interwoven, be cold-bloodedly practical one minute and highly emotional the next, and, tak-

ing him altogether, appear to be a person who, somehow or other, has wandered out of his right sphere.

From the high- and narrow-headed type we will find a more ascetic outlook, possessing less emotion and more intellect, and with a general disposition approximating that of a cold-storage attitude. Such a person will be inclined to be very orthodox, have little understanding of humanistic strivings, view the light-heartedness of the world with disapproval and, taking things all round, be somewhat of a joyless fellow.

In the heavy-set, florid, high- but thick-headed type, we have the minister of tremendous energy, a good hand-shaker, one who will boss his flock like a police-captain, and preach sermons of dynamic force tinctured by much self-satisfaction. He is the sort of minister who would like us to believe that God is mighty lucky to have got hold of such a high-grade representative as himself to look after the interests of fallen humanity.

In the case of the dome-shaped forehead, where there is also great height above the ears, we have the rather dour individual who will take his profession very, very seriously indeed. He is the type whom the small son of the chief deacon will regard with awe, consider him to be a sort of younger brother of the Almighty, typifying righteousness and an all-knowingness at the same time. He will speak of the characters

of the Old Testament with such familiarity as to have us infer that they were old and personal acquaintances of his.

Then there is the pronounced mental type who will analyze his text with cold, intellectual frigidity, prepare his sermons in a sheaf of typewritten manuscript, and read the same in a way which would lead to the assumption that he considers the troubles of distressed souls can be doctored by a series of intellectual dissertations.

In the person who is high above the temples, not too high above the ears, long from the ears back, with a wide, dome-shaped forehead, we have one who really wants to help us—if we will only let him do it, and in a way which is not bound up with so-called practical things too closely. But just how well he will succeed in his efforts will depend upon the extent to which he has straightened out his own psychical kinks.

We will infer, however, that this type is educated, also that in his own emotional life he has attained a satisfactory adjustment, and has not merely repressed certain strivings, and thereby stirred up a veritable hornets' nest of conflicts in his unconscious mental life. If he is therefore mentally broadened, and is otherwise experienced in the psychology of his calling, society will owe him very much indeed. He will try to lift people up, and in doing so will avoid turn-

ing the pulpit into a "stunt" platform, religion into vaudeville, and risking the danger of getting curvature of the spine in frantic publicity efforts.

The work of the minister is directed towards influencing the emotions. He aims—or should aim—at reconstructing or otherwise adjusting those psychical forces which constitute the very foundations of the personality.

This being the case, it should be obvious that a fundamental requisite for such a profession shall be that the emotional life of the would-be minister must itself be healthily adjusted.

We say it in no carping spirit, but as the matured judgment of many years' study of the psychology of the emotions, and an observing of many individual illustrations, that the psychical foundations of a large number of people who adopt the ministry as a profession are unhealthy. It is only too obvious to the serious student of psychology and psychoanalysis that, in pathetically too many instances, the so-called righteous zeal and fanatical fervor which is so often witnessed, is not a sign of righteousness, but of repressed psychical anarchy. Instead of being psychical doctors, such people are betraying the existence within their own selves of undesirable emotional morbidities.

Fervid evangelism is an indubitable neurotic symptom; it is a vent by which the displaced

energy resulting from mental conflicts in the unconscious life can masquerade in the consciousness.

As regards the rationalizing of one's inner emotional stresses in religious observances we not only have no complaint, but will say that such an outlet is the only one open to certain types of mentalities; but we do emphatically protest against such people having their unhealthy inner conditions endowed with a religious sanctification. Instead of trying to evangelize the world, such types should be brought to realize the nature of the motivating influences existing behind their mental attitudes.

The psychologist has good reason to suspect the unhealthiness of the unconscious mental life of every zealot and fanatical reformer. And when the general public becomes more enlightened upon these matters the better it will be for the psychical health of society in general.

The emotions tincture the trends of the mental attitudes. Religious beliefs are reflections of the nature of the inner emotional strivings, and are rationalizations of such inner conditions.

A minister of religion is supposed to be qualified to interpret the egoistic strivings of his fellows in terms which will be most helpful and inspiring.

It is only natural to infer that such a person has been able to adjust the conflicts and fric-

tions in his own inner self as a prerequisite to being able to minister to others; too often, however, it is sadly obvious that this personal "salvation" has not been accomplished.

This much we will say, however: in addition to the general cranial indications which we have indicated, a fundamental requisite to being a healthful, helpful and inspiring minister of religion, is that such a person should be well grounded in the psychology of the emotions, and in his own inner mental life be able to exemplify the conditions which he would hope to create in the mental life of those to whom he ministers.

If a person is afflicted with a neurotic soul he is ill-fitted to minister to others.

Much has been spoken and written about the indifference of people to the Church. The people are never really indifferent to any truly helpful and inspiring influence; but they certainly are contemptuous of superficial inanities.

There is a sphere for big work in the religious life of the people; but that work also calls for big mentalities.

Too often the Church is made the playground of the neurotic, and this is the secret of the multiplicity of the various cults. Having rationalized his inner conflicts in a way which brings him a measure of relief, the neurotic zealot immediately seeks to treat everyone else with his emotional panacea; and if he fails to accom-

plish this purpose within the confines of an existing organization, he forthwith starts a sect of his own. Verily, verily, it is pathetic.

SUMMARIZATION OF LESSON 37

There is no royal road to knowledge and efficiency. This applies to the ministry as to all other professions.

The efficient minister must have vision, must be a thinker, idealistic, and possess breadth of sympathy.

Emotional trends are not racial, but individual.

Much which passes muster as religion is merely the emotional strivings of the individual rationalized to his personal satisfaction.

The round-headed type of minister will strive to be a mixer.

The narrow- and high-headed type will probably be ascetic.

The florid, high- and thick-headed type will be unctuously self-satisfied.

The dome-shaped type, with also great height over the ears, will be of the dour variety.

The mental type will dispense cold-storage intellectualism.

The type from whom the most consistently successful results can be expected will be idealistic, but not too high over the ears to be aggres-

sive, have a dome-shaped forehead, and be long from the ears back.

A fundamental prerequisite for a minister of religion is that his own inner emotional swirls shall have been identified and adjusted.

The psychologist has good reason for suspecting the psychical healthiness of the zealot and fanatical reformer.

People are not indifferent to healthy church influences, but are contemptuous of superficial inanities.

LESSON 38

THE LOVER OF PASTORAL PURSUITS

FROM what has been said in previous papers about the Nordic's urge for swinging room, and a liking for activity, it will probably be inferred that the various forms of pastoral pursuits will appeal to him more strongly than to the Mediterranean. Such, however, will be too hasty a conclusion.

Investigation shows that the youth who abhors life on the old farm, and "goes out into the world," is invariably more definitely Nordic than Mediterranean.

Instead of pastoral pursuits being a particular attraction to the Nordic, the opposite is usually the case. Very often it is the Mediterranean who will be the most contented under such conditions, for many of that type are attracted to an out-door life quite as strongly as are the Nordics; it all depends upon whether such a life is one of monotony or not.

It will be remembered that when the restless Nordics pressed into the heart of Asia, the less aggressive members settled around the shores of the Mediterranean and built up civilizations. And in all of such ancient civilizations a cultivation of the soil and the raising and grazing of stock constituted the chief occupation. The

Mediterranean's attraction to the soil as a means of gaining a living therefore became well grounded in antiquity, and at a period when the nomadic urge in the Nordic was still flowing out unrestrainedly.

The Mediterranean was cultivating vineyards and raising herds of stock at a time when the restless Nordic was still imbued with the desire to explore the whole earth, and to become master of as much of it as possible.

The Nordic loves excitement and change of scene and conditions; it does not therefore require much reflection to discern that such a trend as that is not in conformity with the habits of a contented and successful farmer.

In farming, stock or poultry raising, dairying, fruit, vegetable, nursery or landscape gardening, there is ample opportunity for the lanky Nordic to exercise his muscles; but on the mental side there is too much monotony, and which makes the Nordic a most miserable mortal indeed. Under such an influence he becomes restless and discontented.

If you are therefore a city worker, or a miner, for example, and are looking forward to a time when you can have a little patch of ground somewhere, where you can live a contented pastoral life, it would be well for you to analyze whether you are guided in your determinations by a realization of facts or by a visualization of make-believe.

The real Nordic likes an out-door life; but he doesn't want that life to be monotonous; and although a pastoral life is, to those who like it, intensely interesting, like everything else, it is mentally killing to those to whom it does not appeal.

If a person is of tall, rangy build, fair-haired and blue-eyed, he can still be quite a contented farmer if his head is not too high. If, however, in addition to the other Nordic characteristics, the skull is high, and particularly so over the ears, the farming life will have to possess some unusual features to hold our friend down to his routine existence with any measure of success.

This does not mean that in order to be contented, a farmer has to be low-headed, for the Mediterranean is high-headed also. But the Mediterranean's liking for the soil is deeper grounded than the Nordic's.

In order to be a contented farmer a person ought to have a big frame and be non-imaginative, or else for his imaginative trends to be linked up with ideas which have their basic roots in conditions relating to the soil.

The farmer type does not like to make things, and has little love for mechanics. In saying this, however, the reader must not be hasty in jumping to conclusions. Of course we know that a farmer may have a certain amount of mechanical ability; in fact the nature of his calling makes it necessary for this faculty to

exist. But it will be a mere adjunct to his general capacities. He will not be attracted to mechanical things so strongly that his interest in farming will be over-shadowed, for if that were the case he would be more of a mechanic than a farmer, and would therefore be out of his proper element in farming.

The real farmer will not make a good trader, either, although some of the most wary of the trader type may be farmers. The possession of David Harum's ability to make a rattling good horse trade does not, however, necessarily make a farmer a trader. More often than not such an indulgence is only a form of mental recreation. If the trading ability is developed to such an extent as to constitute a definite urge, then our friend will not be a farmer for very long, but will be an out-and-out trader.

In order to be a real lover of pastoral life, and consequently contented under such conditions, that liking has to be the predominant urge. A good farmer can, incidentally, have a certain amount of mechanical ability. He can also have a fairly keen sense of values. In fact these requirements are essentials to his success, but they will be incidental qualifications.

A liking for a profession must have urge-roots; and although these urge-roots may be so deeply buried, and manifest themselves in ways too subtle to be clearly identified, they exist all the same. For example, without knowing it, a

farmer may have a strong liking for applied chemistry, and which will find an outlet by studying and utilizing chemical reactions in the cultivation of the soil.

When this is the case, and it is developed by an education at an agricultural college, such a person is not only likely to be a successful farmer, but one of creative ability. Where such an urge-root has not been developed, however, it will still manifest its existence by creating a liking for seeing things grow, and to live a life amidst such surroundings.

Without knowing it, the ambitious and successful stock raiser may have a strong biological urge-root. He may never have looked into a microscope, nor read a book on biology, and yet have a strong attraction in that direction. Instead of such trends taking the channel of abstract study, however, they may flow out in the form of a desire for culminations. A study of the subtle factors involved in biological strains may have no attraction for him, whereas a survey of the product of such strains, as manifested in the breed of a horse, for example, may be of absorbing interest.

The person who goes into fruit growing, just because he likes an open-air life, is not likely to get very far along the road to success; but if there is a horticultural urge-root existing beneath such a bent, then we are likely to see someone who is something more than a mere

grower of fruit. Such a person may be a keen disciple of Luther Burbank, and correspondingly interesting.

Years ago poultry raising was a very haphazard affair. As a matter of fact it was not an industry at all, but simply an incident to farming. Poultry were allowed to pick up their living as best they could around the farm. Whatever eggs they felt disposed to lay were marketed, and the incubation of new broods left wholly to the good graces of the hen-mother.

Someone with a reflective mind discerned that the only requisite to hatching eggs was heat regulated to a certain temperature. He therefore reasoned: "Why have setting hens?" Thus the artificial incubator was developed.

Another person thought that a balanced food of definitely determined chemical and physical properties would help the egg production somewhat, and by experimentation, worked out a blend of green stuff, mash, grain, bone, shell, charcoal, grit, etc., which reduced the hen's menu to a more or less scientific basis.

Then another bright mind thought it only fair that the chickens should get up earlier on dark winter mornings, and commence work a little sooner than had been the case. He therefore devised an automatic lighting device which, by flooding the roosts with light about four or five o'clock in the morning, would "put one over" on the aforesaid chickens, and thereby have

them start scratching for their food a couple of hours or so earlier than the inhabitants of a neighboring chicken habitation.

Now the person who invented the incubator had a mechanical root to his urge. The hen-food specialist was quite a respectable chemist along practical lines. And the genius who deceived the chickens into breaking the union hours for food scratching, and made the fowl-enclosure a sort of open shop, was no slouch of a physicist. And yet they may one and all have been listed in the rural directory as "poultry raisers."

The individual who likes farming will grow better crops than his neighbors. The person who likes stock raising will be noted for his specialties. The one who likes fruit, vegetable, or nursery gardening will be known for the consistently high grade of his products. And analysis will reveal that, underneath a liking for farming, ranching, stock or poultry raising, fruit or garden truck cultivation, there are urge-roots which tell the secret of such likings, and which are consequently the true reasons for success.

All pastoral work implies a form of routine, but it is a form of routine vastly different from doing card-index work in an office, or engaging in one particular kind of work at a factory bench for months or years at a stretch. In the first place it is outside work, and then the rou-

tine implies an association with nature, instead of with the inanimate.

Any association with nature indicates the existence of reflective and contemplative trends and which are not the Nordic's points, but pertain to the Mediterranean, similarly as the qualities of patience and persistence do. And wherever we find an application of technical principles in the growing of better crops, raising better breeds of stock, and securing consistently better results from applied knowledge, we find that such characteristics have far stronger Mediterranean roots than Nordic.

It is not necessary for a city dweller to actually try living on a farm in order to see whether the life will be agreeable. The basic factors can be fairly adequately determined in advance by utilizing a little resourceful analysis.

SUMMARIZATION OF LESSON 38

Farming, stock raising, dairying, fruit, vegetable, nursery and landscape gardening, etc., appeal more to the Mediterranean than to the Nordic.

The Nordic likes an out-door life, but cannot stand monotony.

In order to be contented in a pastoral pursuit, a person should either have a big frame and be non-imaginative, or else be strongly reflective. In the first type the person will be a mere

worker, in the other, there will be creative efforts.

In order to like such a life there have to be strong urge-roots which, although obscure, are linked up with the pastoral efforts.

It is the influence of these urge-roots which constitute the magnet of interest.

The pastoral life implies routine, though of a form which is associated with Nature, and not with mere mechanics.

Such a life also implies patience, persistence and reflection, and these are Mediterranean characteristics.

A survey of the qualities necessary to contentment and success in these forms of out-door life show that, contrary to what one would infer from a superficial consideration, the Mediterranean is more in his element amidst such pastoral surroundings than the Nordic.

LESSON 39

THE TRAGEDY OF THE UNEDUCATED MENTAL TYPE

THE mental type has to work with the mind or else be a pathetic misfit; and if his mind has not been developed, then the position is tragic.

No matter whether the mental type is uneducated or not, he will be a thinker; and if he cannot think along orderly lines, and at a high intellectual level, he will think in an unorderly way, and at a low altitude.

The thinker type does not want to make anything with his hands, nor have to do with the handling of things—except in an incidental way. He will like a certain amount of physical exercise, but will despise manual labor as a necessity.

In the machine shop, office, store, or similar sphere, we find the mental type represented, but of an unhappy and inefficient quality. The mental type thinks too much for any such occupations. And if he gets down to the lowermost rungs of the industrial ladder, and works as a common laborer, he will come dangerously close to being a veritable waster or else a dangerous criminal.

A competent mechanic will like his work for

the work's sake, and will be interested in it. He will not only be interested in the nature of his work when actively employed in it, but things, conditions and incidents connected with his specialty will also have an attraction to him. He will, for example, be inclined to "talk shop" when he is away from his work. But if a mental type is found out of his sphere, he will be able to bring only a part of his personality to bear upon his duties; the other part will be anchored at another level.

The natural vocation of the mental type is that of education—in some form or other. If he is a talker, he will gravitate to the pulpit or the lecture platform. If he is a writer, he will write. If he is neither a talker nor a writer, he will desire to instruct by direct methods, and consequently become a teacher.

If, in addition to being a thinker, the forehead rises somewhat vertically from the temples for a distance before sloping inwards, his thinking will have an analytic trend; consequently he will like to investigate things and to indulge in mental exploration. In all of which efforts, however, the thinker type will be aiming at an advancement of knowledge.

The thinker type therefore lives in a mental world, the extent of which will depend upon the width and height of the forehead. He could not work with his hands contentedly under any conceivable conditions, no matter how strongly he

tried. Perhaps he would manage to "get by" to a certain extent, but he would never be really happy under such circumstances; and if there is not contentment there cannot be successful application.

When the thinker type is uneducated, and also lacks good moral influences, he is apt to become a rather dangerous person. Being naturally dissatisfied with his conditions, yet being unfitted for better ones, the uneducated thinker can quite easily become a disturber of the social peace. In a labor organization, for example, he can become a veritable firebrand.

It is often charged that the most officious of the leaders of the more belligerent class of labor organizations are the most inefficient workers. This charge is often only too soundly based. The reason for this is the impossibility for the uneducated mental type to be efficient in any form of work implying physical labor and of his gravitating toward leadership just as naturally as water flows down hill. Not being competent to work with his mind, and absolutely declining to work with his hands, he does it all with his tongue.

The futility of trying to effect an adjustment in a labor disagreement with uneducated mental types on a labor's grievance committee should be apparent at a glance. In order to settle a dispute there must be a collecting and weighing of evidence, and this calls for an orderly and

balanced type of mind. And an orderly and balanced type of mind is about the last qualification to expect from an uneducated, untrained, discontented and grievance-tainted mental type.

It is well known that it is comparatively easy to treat with the efficient workers, because they are reasonable. They can and will fight for a right; but when their grievances have been adjusted they are ready to sign a treaty of peace —and live up to it. But the grievances of the misfitted mental type are never adjusted. Give him seven dollars a day and he will ask for eight. Grant the eight and he will unblushingly ask for nine. Ask him when and where he is going to stop, and he will frankly confess that his limit will be all that he can get.

Of course there are contributing factors to the belligerency of the uneducated mental type, such as highness above the ears, and when this is the case we have a truly hard proposition. There is no way of meeting such a type on a common level. He has to be "treated rough." He will be too hard-boiled to be susceptible to moral suasion.

But our uneducated mental type may be fairly high above the temples, not particularly high over the ears, and fairly long from the ears back. In a way, therefore, he may be quite a likeable sort of fellow, unless time and conditions have caused him to develop too pronounced a grouch.

If we find this type in the office, behind the counter, or in some similar position, he will be an indifferent mortal at the best. He may try to do his work as well as he is able, but he will hate it; and if he happens to be down in the laborer-class, he will probably be of the ten-day variety.

Correspondence schools are doing a great deal of good work in technology training, but the mental type does not like to make anything, nor to trade. Such a type must have a sphere in which it can use the mind as the major requirement.

In any form of work at all removed from the unskilled class the mind has to be used; but it is usually used as a directing influence. It is used for making things, grouping them together, moving them, selling them, tabulating their values, and the thousand and one other features of efforts connected with their utility. The mental type, however, wants to use his mind as his actual working tool. He lives in a mental world, has mental aims, and accomplishes his purpose with a mental mechanism pure and simple. He wants nothing to do with physical objectives in a direct way.

The mental type wants to teach something. He wants to do something which will bring him into direct contact with the minds of other people.

In order to be a teacher worthy of the name,

it is necessary to study a subject more deeply than the average person has done, assimilate the import and application of that subject more thoroughly than is the case with the ordinary person, and be able to present the angles of the utility of the matter in a form for which there is a demand.

Now every person of the uneducated mental type cannot expect to become proficient in an abstruse or highly technical subject; but there certainly is something in which he has a special interest, and which he can to some extent master, and thereby attain to at least a fair degree of working efficiency.

No matter who the person is, there is something in which he has a special interest. Where there is special interest there will be special ability. The first thing for the uneducated mental type to do, therefore, is to identify his interest-object. When he has done this, the next step should be to determine just how far he can go in that direction with a reasonable hope of getting there, and then apply himself to the object.

We use the term "uneducated" at this point in a qualified way. The aim of education is to supply the mind with knowledge which can be systematized, analyzed, and utilized. Education is not a veneer, but a tool. Sadly enough, however, much of that which passes muster as education is a pathetic joke.

No matter how much interest a person may have in a subject, he will have no knowledge concerning it until he has studied it; he may have opinions, but they will be merely prejudices.

What the uneducated, or untrained mental type has to do in order to get out of the rut of the misfitted inefficient, is to positively identify his general desires, and if conditions will not permit a broadening of plans for hopefully accomplishing the full extent of such general desires, he must at least segregate some element therefrom, and apply his efforts in that direction.

The mental type must have some form of mental material for sale for which there is a demand if he is to be successful—and contented. And if, by reason of adverse circumstances, he has been prevented from developing his mental mechanism to as high a pitch of efficiency as might be desirable, that is no reason for lying down by the side of the road in despair, nor for running down the middle of the street cursing all and sundry because he has missed his place in line when the silver spoons of educational opportunities were being given away. For that matter, a lack of conventionalized education can very often result in some very wonderful compensations. It is possible that Abraham Lincoln might have become a great historical figure had his father lived on Riverside Drive,

sent him to one of the leading educational factories, and supplied him with a high-powered automobile and a thousand dollars a month pocket money; but this writer is of the firm opinion that such influences would have made it extremely hard for him to have become anything more than a first-class waster.

The only salvation for the uneducated or untrained mental type is to specialize in at least one aspect of the line for which he has a natural adaptability, and then make good at it. All trader-types cannot become chairman of the board of directors of a ten-storied department store, but any trader-type can possess some sort of a store, even if it only happens to be a crack-in-the-wall affair. And the same principles apply to the mental type. We cannot all be a Huxley, a Darwin, a Spencer or a Haeckel, but there is something or other which every mental type can accomplish, and in that one particular at least be quite as competent as the great minds of history have been along their own broader lines.

To the untrained mental type, this writer therefore says: "Quit grouching and go to work."

There is something, however modest, which you can do better than anyone else on earth, *if you will only go after it.*

SUMMARIZATION OF LESSON 39

The mental type has to work with his head. If he cannot work at a high intellectual level he must work at a low one.

The salvation of the mental type is education. If he is uneducated, his position in life is tragic.

If, in addition to being uneducated, he is lacking in moral stamina, he is a potential criminal.

If the uneducated mental type is high above the ears he is liable to become a fomenter of trouble, and as troublesome socially as he is inefficient in the workshop.

If the uneducated mental type is not high over the ears, but is long from the ears back, he will be submissive, but extremely discontented and miserable.

The mental type has to teach something in order to be happy.

Because a mental type lacks the education to encompass the whole of his natural objectives is no reason why he should not go as far as he can. He can do something better than anyone else on earth—however humble that something may be.

LESSON 40

SUMMARIZATION OF PRINCIPLES

IN order to analyze character, and to find the niche in life for which a person is best adapted, care must be taken to consider the various factors which are available for study, and not jump at conclusions too hastily.

Character is a combination of many compensating factors; and in order to analyze character rightly the various features of the general make-up of the individual must be given their right value.

In this lesson, the final one of this series, we will summarize the various essentials which are available for determining what a person is and what he can do.

The Nordic

The ancient Nordic was tall, broad-shouldered, lithe of build, blue-eyed, fair-haired, and had a high, long head of medium width.

He was restless, ambitious, and venturesome, but was not a good "mopper up." He liked his fellows and got along well with them, but always wanted to be a leader.

In the present social life the person with strong Nordic strains must have work where he

can have swinging room, an opportunity for initiative, and change of conditions. He cannot stand monotony, and is therefore not adapted for routine work.

If the Nordic strain is pronounced in height and ranginess of body, the person must have opportunity for physical exercise. If the main Nordic characteristics lie in the direction of color of skin, hair and eyes, while the body is somewhat frail, then the work in which he engages must be such that he can have freedom for his mental energies.

It is possible for a person to have a Nordic's head and a Mediterranean's general physical structure, in which event the love for variety and change will find avenues which are more mental than physical.

If a person is strongly Nordic throughout, he will be restless and adventuresome, both mentally and physically. He will like change in both his mental and physical spheres. If he has a Nordic's frame, but with a head more Mediterranean than Nordic, he will be physically restless, but with a liking for routine.

Every sort of work must be estimated from the standpoint of physical movement, physical routine, mental change, and mental routine. If a person is wholly Nordic he will therefore want physical movement and mental change. If he is Nordic in bodily structure, but Mediterranean in his facial and cranial characteristics,

he will want physical movement, but will be content with mental routine.

It is therefore necessary to determine (1) how much is Nordic, (2) how much is Mediterranean, (3) what part is Nordic and (4) what part is Mediterranean. After this the nature of the proposed work must be analyzed to see how it will fit in with these conditions. (1) The part of the individual calling for physical movement or physical routine must be taken care of and (2) the part which requires mental change or is good for methodical application must be also suitably arranged for.

It will be found that every kind of work can be analyzed for its movement or routine characteristics; and the individual's adjustment must be made according to the way in which one or the other predominates.

The Mediterranean

The original Mediterranean was dark-eyed, dark-haired, and had a long and high skull like the Nordic's, but much more narrow. His body was also more frail than the Nordic's.

The Mediterranean became domesticated earlier in his racial life than the Nordic, hence his roots for routine and method go down deeper into his phylogenetic soil than is the case in the other type.

In the present social life the Mediterranean is the sort for routine, method, application, per-

sistence, and for those forms of work where monotony would practically kill the Nordic.

He is reflective, hence his interest can thrive in a much more restricted sphere than would be possible with the other type.

Many tall, trimly-built people are dark-eyed and dark-haired; they therefore have the head of one racial type superimposed on a body of another; and where these conditions are met the vocational adjustments must be made accordingly so that both features can be taken care of.

Whenever a person is tall, and of rangy build, he must have an opportunity for physical exercise; and if his work will not give this exercise, then he must get it by some other means. Tallness and ranginess of build are Nordic characteristics, no matter what the color of hair or eyes, or shape of a person's head may be, and in the vocational adjustment there must be latitude for satisfying the call for movement which such a build demands.

In real life there are no pure Nordics nor Mediterraneans, and in the world of social effort there is no job which is absolutely simple. All work is a combination of efforts, and consequently calls for a combination of characteristics. Vocational adjustment therefore means a bringing of individual traits into touch with specific requirements.

The Alpine

The Alpine was short and stockily built, had dark eyes, dark hair, and a bullet-shaped skull.

There will be an involuntary reluctance to seek fellowship with the Alpine, yet we all have some of that gentleman's strains within us, and when they are socialized they become very valuable character-assets.

The Alpine was a veritable cave man. He had enormous bodily strength, and never suffered from any form of nervous break-down.

In our present-day social life the real Alpine head will belong to a person who cannot hope to be much more than a hewer of wood and drawer of water. Being low-headed, he has neither ambition nor ideals. Being short-headed he is not a very sociable kind of individual. And being thick-headed he is apt to be very much like an aggressive bull if he should ever happen to be "headed in wrongly."

To some extent, however, the Alpine is always with us—whether we like him or not. We rarely see a person who is low-headed, short-headed, and thick-headed at the same time; but nearly everyone has a little of the Alpine in his make-up.

Thick-headedness is good—when compensations are present. It is the sign of energy. Consequently where there is work requiring driving force, an ability to overcome obstacles, an imperviousness to set-backs, and a disregard of

discomforts and danger, then the thick-headedness of the primitive Alpine becomes very useful indeed. In fact: when that aspect of the Alpine's quality has been socialized, it becomes extremely valuable.

In finding the man for the job, or in obtaining a suitable job for the man, we must not overlook the Alpine's good points.

The Nordic likes movement, but he is not good at endurance. The Alpine has wonderful strength, and where these two factors become blended they must be cared for in the vocational adjustments. Some kinds of work require movement in spurts, and of a quick nature, while others demand sustained and vigorous effort. In the former the Nordic will excel, while in the other case the Alpine will fit in best.

In the general criss-cross of vocational adjustments we must therefore give attention to all of these factors if we are to get the best efficiency out of the worker's adaptability.

The High Head

The person who is high above the ears and also above the temples is ambitious and idealistic; he will want an opportunity where he can initiate and strive for principles.

Mere temporal considerations are not sufficient to satisfy such a person. He will like money—for what it will buy; and will also like

the comforts of life; but he will put his principles above his pockets in his struggles. Consequently, no matter how physically comfortable his conditions may be, nor how well he is paid, if he is treated cold-bloodedly, and as a mere machine, he will not respond with his best. This is something to which some of our so-called captains of industry should give their attention—and act accordingly.

If high above the ears, and low over the temples, our friend will be aggressive and ambitious, but will have little sentiment. He will not therefore be very lovable. He will desire power and authority, and will respond to that influence very strongly. Such a person, however, may be very dangerous if he is uneducated and uncultured, and is liable to be obsessed with an inferiority complex.

If high at temples and low over the ears he should have work which will give scope to his powers of visualization. Such a person can make mental blue-prints of better conditions and of new possibilities.

To influence such an one he must be approached through his idealistic avenues, whereas in the case of the other type an appeal to his desire for power will be the most direct route for enlisting his interest.

These two types will view a business problem from different angles. The type which is high over ears and low over temples will be

direct, blunt and practical; the other will be more circumspect and have broader vision. There are occasions and places for the one attitude to be brought into requisition, and times and conditions where the other characteristic will function to better advantage.

If high over ears and at temples also, we have a type of good possibilities—providing it is ballasted with education and training. A person of that nature can initiate and command, will be good at organizing, but will tire of method. This type will always be wanting to push on.

If the height takes the dome-shaped form, he will not be good at commerce or industrialism, or at least will not be very happy in such callings. He will probably be a talker, and may gravitate to the pulpit or the platform, in which case he will sway his audience by appealing to the emotions rather than to the intellect. Such a person will probably do too much talking and too little serious reading. He will also be pathetically weak in reasoning ability.

The Long Head

The long-headed person should be employed in positions where he can be in touch with his fellows, for he likes to be with the crowd. He is humanistic, and consequently *feels* with his fellows. He is a mixer. He likes to do business on

a friendly and personal basis, and is the type which first conceived the idea of introducing personality into business.

To secure the friendly attitude of a long-headed person, show an interest in his affairs, his family, his garden, his books, or his ideas in connection with things, and he will respond with warmth. You will find him a good listener also.

Naturally enough, he will feel rebuffs keenly; and although he may not go out of his way to show resentment, he will nurse a grievance with great intensity.

Such a type may fit in at the adjustment bureau, or anywhere in which he can exercise his powers of conciliation. And whether he will have to "pay-out line" or have a "little bone in his nose" must be determined by the height of his skull.

All the way through in the application of these analytic principles it will be seen that as soon as we consider one particular characteristic we must immediately commence to identify the qualifying factors; in the present instance we can see the necessity for such precautions. The high-headed man wants power; the long-headed one is a conciliator. Now just how much a high- and long-headed person will be the right man for a job calling for a certain amount of initiative and a faculty for accomplishing a purpose by effecting compromises, will depend

upon the predominance of these respective cranial factors.

It will be found by observation that every person whose work brings him into contact with the general public, and in which sphere he is a success, will be long-headed. Consequently, in selecting employees for positions where they are brought into close association with people, long-headedness must be one of the governing considerations.

The Narrow Head

The narrow-headed person is the natural diplomat and peace-maker. He is apt to be rather slow, and can be obstinate, but he will respond to tactful pressure fairly reasonably. He will not have great endurance, and will break down under mental strains at which a thick-headed person would laugh.

No high-headed person can be pushed; so the extent to which aggressive tactics will succeed in dealing with a narrow-headed man will depend upon the height of his head over the ears. We must always watch those compensating factors.

If the narrow-headed man's forehead is fairly vertical, or perhaps bulging, he will probably be about as loquacious as an oyster. He will be able to go from sun-up to sun-down working his ears overtime, and forget that he has a tongue in his head until meal time comes around.

A rather sorry individual when vocationally misfitted, but worth his weight in gold when hitched up rightly.

The Wide Head

The wide-headed person will be energetic, forceful, and have great sustaining qualities. He will be an apostle of direct action. Don't select a wide-headed person for a position calling for finesse and diplomacy. Having an abundance of energy he will naturally be always wanting to use it; and energy and diplomacy do not go very well together.

Don't try to use force with a wide-headed person, unless you are quite sure that you can command much more of that quality than he can; and even then a great deal of trouble can be avoided by using other means.

Remember that wide-headedness is an Alpine trait; and the Alpine was pretty much of a troglodyte. If he wanted to go anywhere, he went. If he met resistance, he responded with more energy. If he then succeeded he took things as a matter of course; but if he got beaten, he would never understand why it happened, and would try to break out in a fresh place in a short time. The thick-headed type is therefore one to conciliate and to use. Just as soon as force is applied to him he retaliates with that same kind of dynamite.

When the thick-headed man is also high-

headed he becomes a powerful driver; he is then the type which knows no obstacles. In fact opposition seems merely to stimulate an individual of that nature to greater exertion, and if he is also high over the temples and long-headed, he will be very liable to make history.

In the general work-day life, the thick-headed person should be selected for work where resistance has to be broken down, and where many adverse conditions call for persistent driving force. He is the one to select to overcome obstacles when go-ahead and direct methods are necessary.

It must not be implied that the wide-headed type is bad-tempered. He is simply stored to the brim with energy; and whenever a person is thus charged he must find an outlet for his mental steam-power. The wide-headed person is therefore one who is invaluable in his right sphere.

The Short Head

If you have a short-headed boss, and you like to be patted on the back once in a while, the best thing you can do is to quit and hunt up some other kind of employer. Sentiment and short-headedness are not psychical components.

The short-headed person is not necessarily hostile. His only trouble is that he does not know what real friendliness is.

To be friendly one must be humanistic, which implies an ability to understand the soul of one's fellows, and to give and take in general social experiences. But the short-headed people sidetrack the emotional strivings of their fellows and try to reduce all efforts to a mere mechanism.

The Teutons are notoriously short-headed, and in the German national life we find rules of conduct and regulations of the individual's behavior developed to a higher extent than in any other nationality.

All Germans are not short-headed by any means; and those who are not so are the least tractable to a machine-regulated form of existence. On the other hand, the short-headed type, the typical Prussian, believes in machine-made efforts.

In his place, the short-headed man can be valuable; for in the general social life of a complex society there is much work to be done in which too much sensitiveness and too much visualization will not make for peacefulness of mind. What must be avoided at all costs, however, is the placing of a short-headed man in the long-headed one's niche, or vice-versa.

The Low Head

Although the short-headed person is un-sociable, he can be very able. It will depend upon the development of his forehead, and the height

of his skull. But the low-headed person is pretty much in the cave-man class.

Both shortness and lowness of skull are Alpine characteristics. But while a short-headed person can be highly mental, the low-headed one is fairly low down in the social scale.

The brotherhood-of-man theory is all very nice, and to a certain extent is very applicable. It all depends upon the construction which one places upon the term "brotherhood." For that matter there is a *Brotherhood of Life.* But when people mentally associate the term "brotherhood" with mental and psychical equality it is a sign that in their thinking they do not use the lower layers of the mind, but think superficially.

The low-headed specimen is good enough in his way, and can be used to advantage in our social organization. But it is not well to think too sloppily about all men being born equal, etc. Human nature is not changed by the manufacturing of verbose catch-phrases.

The whole of humanity was low-headed at a certain stage in its history, and the examples of low-headedness with which we come into contact in present-day life are vestiges of our racial past. Such people are our brothers surely enough; but they have lagged behind a bit in their evolutionary journey; consequently we must treat them accordingly.

In dealing with the short-headed person, don't talk ideals nor waste time on abstract considerations. Show him how he can fill his belly, keep warm, and be otherwise comfortable. Don't try to paint word-pictures of future possibilities, but keep closely to plain considerations of the here and now. That is the only language that our low-headed "brother" understands.

Quick and Slow Thinkers

Having taken notice of racial strains, and appraised them in relation to our every-day experiences, let us review what has been said in previous lessons about the quick and slow thinker, and the quick and slow actor.

It is very important to note the slope of the forehead of a person with whom we are brought into contact. One glance will be sufficient to show whether he is quick and practical, or slow and theoretical.

If you want to do business with a quick thinker, you must step lively with your speech making, otherwise you will bore him. If the aforesaid quick thinker is a subordinate he may pretend to be listening to you very attentively, when, as a matter of fact, he will be thinking what an awful old slow-coach you are, and fervently wishing that you would come to the point without taking time for refreshments repeatedly. On the other hand, if you are a subordinate, and your boss or prospective customer is

a quick thinker, it should not require much of a heart searching effort on your part to find out why it is that you are so often left alone sitting by the wayside if your mental tempo is considerably slower than theirs.

The sloping forehead indicates that the person is a quick-thinker; and if you want to do business with him you must become stepped-up to his mental voltage.

Don't infer, however, that either quickness or slowness of thinking has anything to do with mental ability. Thinking quickly or slowly has no relationship with thinking either rightly or wrongly.

With the slow-thinking type, where the forehead rises vertically, or bulges forward, you must use the opposite tactics to what would be required if the forehead slopes. The person with a vertical forehead will be a slow and ponderous thinker, and if you move too fast you will confuse him; so much so that, after you have finished your job, and think that your friend will have understood it all, he will ask you a question which will make you sadly realize that you have to commence your little speech at the beginning and go all over it again.

The quick-thinker is inclined to be superficial, whereas the slow-thinker may be ponderous. Both types have their right places in life, but the one who is betwixt and between will get along best in the world.

The term "brightness" is often applied to the quick-thinking type; but that form of brightness is very often of a very superficial mental lustre. The quick-thinker will never lose much mental perspiration. He is apt to be frothy. On the other hand, the slow-thinker is inclined to be very impractical.

If a person has a wide forehead, showing that he is either a talker or a writer, one glance at its slope will show whether he will talk or write on practical subjects, or whether he will prefer to deal with subtleties, theories and philosophies.

In selecting a vocational niche for a quick or a slow thinker it will be seen that only little analysis is necessary to determine the right one for each type. Vocational analysis is not hard to apply; it is a matter of mastering some simple rules and using plain common sense in the light of the facts which have to be considered.

Quick and Slow Movers

The slope of the chin denotes the individual's inclination towards action. The receding chin indicates the impulsive trend, whereas a chin which is vertical, or inclined to project, shows deliberation. Don't put a man with a prominent chin in a position where it is necessary to step lively, nor select a person with a receding chin for work where sustained effort at precision is necessary.

If you are a quick mover, look for work where quickness of action is required, or do the opposite, if you are of the other type. You cannot change your type, no matter how hard you may try; but there are lots of jobs in the world; and if the one in which you now find yourself does not fill the demands of your type's requirements, then, in the name of all that's good, quit; and don't wait to get another job before you let go of the old one, either. Don't be afraid to gamble on your special abilties. There is a position somewhere or other in which you can make good, and it waits for you.

This applies whether you are long-, short-, high-, low-, thick-, or narrow-headed, a quick or slow thinker, quick or slow mover. Don't fool around in a job for which you are not suited. And don't wait to be fired. Do the other thing if you are not vocationally suited: fire your boss.

The Mental Type

The mental type does not like to make, grow, nor trade in things, and wants to be an educator of some kind.

This type has a wide and high forehead, and the face has a triangular appearance. See Figure 25, Lesson 23.

The mental type hates to work with the hands —except for exercise. As a mechanic he would spoil all the material that he manipulates. He

lives in a mental world, and is an unhappy misfit in any vocation where the mind cannot have scope for initiativeness. He will be a poor clerk, salesman, or routine person; and as for manual labor, he couldn't do it if he would, and wouldn't do it if he could. He must teach.

This does not mean that his place is in the schoolroom. He may specialize in writing or lecturing, or in mental digging of some sort or other.

In his right element the mental type is the one who liberates the energy which makes for intellectual evolution; when out of his element he is a tragedy.

If this mental type is of the slow-thinking variety his place will be away from the world of trading, building, manufacturing, and general social hurly-burly. He will want to work where he can observe, reflect, and analyze the principles of Nature. Nevertheless he will hardly ever be a cheerful mortal, for he will think too much.

The Trader Type

This type likes to buy and sell. See Figure 29, Lesson 24.

The trader does not like factory, workshop, nor office. He does not like to make nor grow things. He likes to pass things along from the person who does the making to the one who does the using, and in doing this he incidentally

likes to snip off a little portion as a percentage wherewith to prepare for a rainy day.

If a trader type is put to work in a factory he will at once commence to look around to see whether there is anything lying around which has lost its immediate usefulness and which the boss will sell cheaply, and then on the second day he will be trying his level best to unload a job-lot of junk of some sort on the self-same boss.

Buying and selling is in the blood of the trader type, and comes as naturally to him as it does for a duck to swim.

The trader type is one who has a very highly developed sense of material values. He is practically minded in every sense of the term.

He will never make a student, and it will be a waste of time to try and interest him in any high-brow stuff; but if you should have an extra supply of anything of that nature on which you would like to raise some ready money, our trader type will be only too glad to meet you half way and place your stuff on his bargain counter.

If anyone talks trade to you, note the width of his head at the temples. If his face is egg-shaped, be particularly careful how you move, otherwise a day of repentance over a too hasty decision on your part will not be long in coming.

The trader is not a bad fellow, but he does

like to get the best of the deal. Very often he will skin you one minute, and then head a subscription list with a good starter the next.

The Mechanistic Type

This type likes to make things, handle things, and use things of one sort to accomplish other things. For his head shape, see Figures 30 and 31.

Very probably, like other people, the mental type has motor cells in his brain, but those which pertain to manual dexterity seem to have gone out of commission. The mechanistic type, however, is of a different sort. The connection between his brain and his finger-tips is more or less sensitively co-ordinated.

The professional billiard player, golf champion, boiler-plate worker, skilled surgeon, watch maker, engineer, and all such seemingly differentiated types are, in essence, members of the same vocational brotherhood to a large extent.

The trader does nothing but trade. He makes nothing and grows nothing. He is a go-between. And the mental type does not even trade. He lives in a realm of mental application. But the mechanistic type co-ordinates brain and hands for accomplishing some purpose or other, and all of the seemingly endless types which come within this category are merely differentiations of a common principle.

If a person is not a thinker nor a trader, then he will have some kind of a mechanistic bent. If uneducated, and strongly Alpine at that, this mechanistic trend will be primitive. But if Mediterranean, highly educated, with height and length of head pronouncedly developed, we have possibilities of the highest order.

And so there may be a great deal in the brotherhood-of-man theory, after all.

The Job and the Man

No two people are alike, and no two jobs are alike; and mental efficiency consists in a scientific adjustment between these two elements.

Hitherto the job has been considered as merely work; but only horses work; and the automobile has resulted in even putting the horses out of business.

A great deal of buncombe has been preached about so-called mental efficiency. A certain school of thought would have one believe that all that is necessary to make anyone a lawyer, doctor, draughtsman, engineer, or something else, is to take a course of study on the subject. It is now known, however, that unless education is applied in the direction of one's special adaptabilities it will not take a person very far.

The keynote of success is to find the job for which you are best fitted. Therefore cease butting yourself against a brick wall by trying to pound something into your head which your

brain does not want to assimilate. You must feed your mental fires with the sort of fuel for which they are craving.

Forget your disabilities and play your special abilities to the very limit.

Don't try to be an all-round man. Remember that *all who have become great successes in life have been one-sided men.*

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